

By Howard E. Kershner
Last fall after an absence of 53 years, I made a pilgrimage to my old boyhood home in the hills of southern Missouri. What was once

our little fruit farm is now a part of the Mark Twain National Forest and there is scarcely a trace of our fields and orchards once so well kept on those stony hillsides. Only the excavations that once were our cellar and our cistern made it possible for me definitely to identify the spot where our log house stood.

In the surrounding underbrush were a few ancient pear trees that Father had planted in 1895. Among them was a perfectly-shaped persimmon tree, wide-spreading about five feet from the ground and tapering gently to a point some 15 feet above. It was loaded with golden-purple persimmons.

I plucked one and ate it eagerly.

It brought back a flood of boyhood memories. At first it tasted sweet, but a little later its puckering bitterness became dominant. Thinking the fruit would be sweeter higher on the tree where there had been more sun and earlier frost, I shook the tree gently and a few persimmons pattered down on the leaves like raindrops. These were somewhat sweeter, but the after-effect was still bitter and puckery. It was the fifth day of November and I realized that the persimmons had not passed through enough freezing weather to remove all bitterness and make them wholly sweet and sugary.

Then I pondered on why it was that frost and cold spoiled most

fruits but transformed the persimmon into a delectable morsel. The more snow and the harder the freezes, the sweeter and more sugary they become. Persimmons do not make the best of the slights and slings of outrageous fortune; they make the most of them and when they have endured enough of these hardships they lose all trace of puckery bitterness and become delicious and sugary.

Some people I know are like persimmons. While disappointments and difficulties embitter many, these persimmon-like souls become sweeter and more delightful as they endure life's heavy snows and bitter freezing weather.

Right then and there I learned a lesson from the persimmon and I resolved not to allow life's cold, dreary spots and hard freezes make me puckery and bitter but by the grace of God, I would, like the persimmon, try to use these experiences to overcome my tart, brittle, and bitter tendencies and transmute life's snow and ice into sweetness. I do not want to leave a bad taste in the mouths of those with whom I come in contact.

Many times these last months I have prayed that I might become more like a persimmon.

—Reprinted from "The Forerunner," Second Church, Greenville, Mar. 20, 1959.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 24, 1991

Published Since 1877

Washington session begins national Bible reading chain

NASHVILLE (BP) — A Bible passage read Oct. 2 by a member of the fastest growing Southern Baptist Hispanic church in the Washington, D.C., area was the first in a chain of Bible readings in every state convention before the National Convocation on the Bible in Nashville on April 21-23, 1992.

Margarita Pinta, from Iglesia Bautista de Washington read in Spanish the first of four passages in the worship service at the Thomas House Baptist Senior Adult Center in Washington.

The Bible reading ceremony was the focus of a joint service with the staff of the District of Columbia Baptist Convention and residents of the Baptist senior adult center, according to Paul Clark, director of the department of Christian education for the

D.C. convention.

After the service, the Bible was sent to the Baptist Convention of Maryland/Delaware and will in turn be sent to each state convention before being returned to Nashville for the National Convocation on the Bible. It will be in Mississippi March 1, 1992.

The National Convocation on the Bible will be a three-day event sponsored by the Sunday School division with support from other Sunday School Board components and other SBC agencies.

After being read in 41 locations throughout the nation, the special Holman Bible will be returned to the Sunday School Board during an evening celebration session of the convocation, said Charles Bridgers, coordinator of the project in the Southern Baptist Sunday School Board's Sun-

day School division.

Each state convention is to send the Bible to the next state on the reading schedule until it reaches Tennessee for a reading on April 5, 1992. A representative from the Tennessee Baptist Convention will present the Bible to Sunday School Board representatives at the convocation, Bridgers said.

"Each state convention is planning its own event for reading the Bible," Bridgers said. One state is planning to read the Bible in a historic church while others plan readings at state Capitol buildings.

Linda Reeves, consultant, state Sunday School Department, said that present plans are for the Bible to be read on the steps of the state Capitol, Jackson, on March 1, shortly after noon.



Bulgaria: first new church in 42 years

The new building of the Baptist church of Varna, Bulgaria, was dedicated on Sept. 22. It is the first new church of any kind in Varna in 60 years and the first Baptist church to be built in Bulgaria in 42 years. Close to 1,000 people gathered to participate in the opening ceremony which was led by the congregation's two pastors, Boschidar Igoff (at microphone) and Jordan Gospodinov, behind him to his right. (EBPS photo by Stanley Crabb).

Study finds family, health important to most Americans

GLENDAL, Calif. (EP) — What's important to Americans? Time or money? Family or friends? Health or career?

In a national survey of adults, over 1,000 people were asked what is important in their lives. The study, conducted by the Barna Research Group, polled the importance of 10 different areas of life, and found that the most important area for Americans is family.

Family is "very important" to 94% of those surveyed. Another 5% called family "somewhat important," while only a handful of people called it "not too" or "not at all" important. Although a vast majority of every population subgroup analyzed in the study felt their family is very important, the study seems to indicate a connection between family and religion. The people who were least likely to consider family as very important were those who did not attend church, did not consider religion very important, and did not read the Bible regularly.

The survey found that second in importance is health: 87% called this aspect of life very important, while 12% felt it is somewhat important.

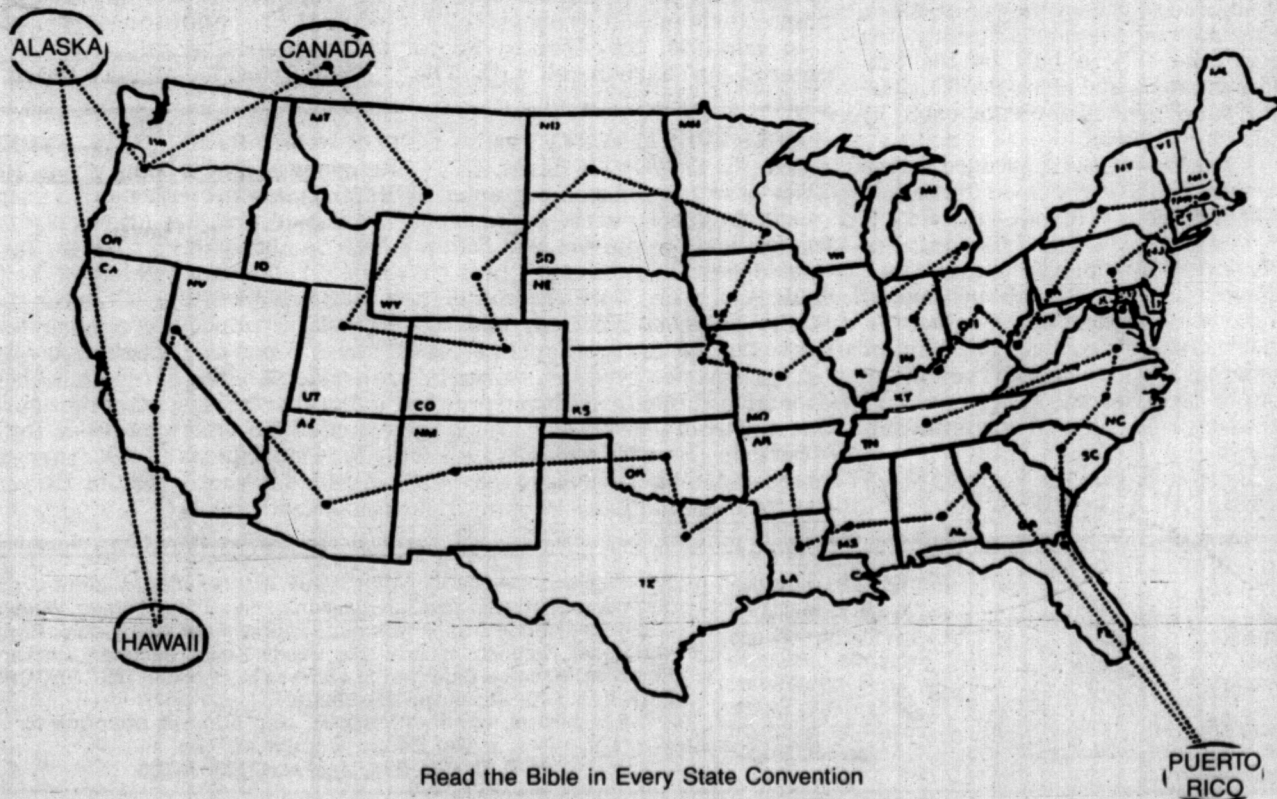
In the battle between time and money, time was the clear winner for the 74% who said their time is very important to them, while only 33%

considered money very important. While 23% said their time is somewhat important to them, 3% considered it not too or not at all important. Money was considered somewhat important by 55% of the respondents, not too important by 10%, and not at all important by 2%.

Two-thirds of the respondents (67%) called having close friends very important, while 27% considered this somewhat important. People who were religiously involved (i.e. read the Bible regularly, considered religion very important, attended church) often placed a higher level of importance on close friends than did other respondents.

Religion was considered a very important part of life by 59% of those surveyed, while 26% saw this as somewhat important, 8% as not too important, and 7% as bit at all important. Similarly, the Bible was considered very important by 55%, somewhat important by 27%, not too important by 9%, and not at all important by 8%.

Religion and the Bible were particularly likely to be seen as very important by older people, blacks, lower-income respondents, women, married people, rural residents, and those who were involved in organized religion or in personal spiritual activities.



Read the Bible in Every State Convention

EDITOR'S NOTEBOOK

Guy Henderson

Burning the barn down

Since 1948 Baptists in Europe have depended on the seminary in Ruschlikon, Switzerland for theological training. We now have three missionary families living and working in Ruschlikon, which has been a Baptist seminary from the school's beginning.

At the last trustee meeting of the Foreign Mission Board, it was voted to defund the seminary by a 35 to 28 vote. One reason being that Glenn Hinson was teaching there during a four-month sabbatical from Southern Seminary, and that he is a "liberal."

Talk about throwing the baby out with the water. This smacks of burning the barn down to get rid of a wasp nest.

The amount of money is \$365,000 or 40% of the seminary's total budget. The amount of damage is incalculable. Keith Parks, Foreign Mission Board president, said, "I see Ruschlikon as very pivotal and the board's integrity is at stake." Baptist work across Europe could be

hampered in a crucial time. The credibility of the Foreign Mission Board and Southern Baptists could be the price.

The original reason given was the theology of Glenn Hinson, though it has been enlarged since then. I don't know about Glenn Hinson's theology; he may be "liberal." I have met him and consider him to be a courteous and gracious Christian gentleman. Roy Honeycutt, Southern Seminary president, says he has taught for many years at Southern under the theological guidelines of the school. Liberal or not, we should not cast off Ruschlikon Seminary for Glenn Hinson being there any more than we should cast out the SBC Program Committee for President Bush being on program.

The vote of 35-28 was probably right down "party" lines and since the fundamental/conservatives are in charge, they can control it. Surely there is a better method of changing

foreign mission policy than the heavy-handed method being used. "She's guilty, here are the stones, you know the law, let's get on with it" attitude will hardly recommend Southern Baptists to other countries.

I do not favor liberal professors teaching in our schools and seminaries. Glenn Hinson has stated, "I don't regard myself as a liberal," and he feels "very pained to have been used as an excuse" by trustees to defund the Ruschlikon school. If he is tried by competent theologians and found guilty, then request the trustees to dismiss him. Honeycutt said the action maligned "the reputation of a renowned Christian scholar."

Apparently we again face the cavalier efforts of trustees who lack a full understanding of missions or seminaries. It has taken 43 years to bring Ruschlikon to full fruition. Now the need is much greater with the opening of eastern Europe to the gospel. Surely there is a better way.



Guest opinion . . .

Impact of denominational crisis

By Ronnie Russell

I read with some interest the recent article in the *Biblical Recorder* concerning Jess Moody's announced candidacy for SBC president in 1992. I do not know at this point if I will vote for Jess Moody in Indianapolis. I do not even know if I will attend this convention or any future conventions. Nor am I likely to attend the annual meeting of the Cooperative Baptist Fellowship. Neither group really excites me or represents who I am as a Southern Baptist. Perhaps there is reason to hope that I am not alone.

In the beginning of our present rift dating back to 1979, I was not overly alarmed by the so-called "fundamentalist takeover." There was a part of me that welcomed a mid-course correction because of what I perceived to be a gradual shift to the left. Another part of me found the heavy-handed tactics of the "takeover" party to be very distasteful.

In 1982, I was invited by then-president Jimmy Draper to travel to Israel for a study mission in the wake of the Israeli invasion of Lebanon. It was also part of Draper's agenda to invite people from all sides of the controversy for dialogue and sharing of ideas. He was perhaps too idealistic. There was very little dialogue, only a series of monologues. After a day or two, I could have written the script. Both sides were solidly entrenched and nauseatingly predictable in their comments.

It is my strong belief that the decade-long controversy has not been about the Bible so much as about power and politics. Those presently in

power felt disenfranchised prior to 1979 and saw their only avenue open to power through the political process. They used it and won at the expense of the other side. Now, understandably, the "other side" feels disenfranchised. With no avenue open to power, they have begun the process of forming a new convention where, you guessed it, they will be in control.

One cannot underestimate the part that individual egos and self-serving purposes have played in this. Despite all the rhetoric to the contrary, the real issue, it seems to me, is the desire for power-hungry men and women to gain control and to be in the denominational limelight. All of this is natural and understandable, but do we not have a higher-than-natural calling to be servant of all rather than lord of all?

My church did not call me because I was a fundamentalist or liberal, conservative or moderate. This probably cannot be said of most of the factional leaders in our present controversy. Their "theo-political" stance no doubt had a great deal to do with the call extended to them by their churches.

My question is, do these extremes truly represent all of us in the SBC? Again, I think not. I was called to my church because I am a pastor and a preacher of the gospel. I have never made convention politics an issue in my church. Most of my congregation probably does not even know how I have voted the past 12 years. That will probably change in the next few years. The unity of my church and thousands like it will probably be disrupted

because, if present trends continue, we will all be forced to choose between the Cooperative Program and the ministries of the Cooperative Baptist Fellowship. Our mission dollars will be fragmented and so will many of our church fellowships. No one will win. The big loser will be the cause of Christ.

As I stated earlier, I do not know if I will vote for Jess Moody. I do not know if he or anyone else can truly represent both sides and lead us to the promised land of unity via the middle of the road. And, by the way, what is wrong with the middle of the road? Someone said that the only things found in the middle of the road are dead opossums and yellow lines. Well, I have seen a few dead opossums on the side of the road as well, and if you run off the road too far, you are apt to wind up in the ditch or worse, be fatally injured by overturning or crashing into an embankment. Already, too many have been hurt by the fundamentalists and liberals alike, driving out of control and intoxicated by the lure of power.

I was, however, encouraged by the article that accompanied the article announcing Jess Moody's candidacy. It was entitled "Leaders show little enthusiasm for Moody nomination." Anything that meets with such opposition by the present power-brokers of both sides should cause the rest of us to sit up and take notice. They, of the super churches and super egos, are the ones, after all, that got us into this mess.

Reprinted from the North Carolina *BIBLICAL RECORDER*.

Medical plan rates increase for workers and seminarians

By Tim Tune

DALLAS (BP) — Maintaining a general trend toward more moderate increases, the Annuity Board will boost rates 4.9% on Jan. 1, 1992, in the church and seminarian comprehensive medical plans.

"We're pleased to announce an increase that is very moderate compared to other recent increases," said Joel Mathis, president and head of the insurance division of the Annuity Board. "This is the lowest increase since 1987." There was no increase in 1987.

Along with the 4.9% increase on Jan. 1, 1992, Mathis said there probably will be another increase July 1, 1992, due to the six-month rating requirements of The Prudential Insurance Company of America. Mathis suggested churches plan for a total increase of 11% for medical insurance in 1992.

To figure out how much to estimate, Mathis said participants should increase their present rates by 11%.

In mid-1990, the Annuity Board entered an agreement with The

Prudential to provide claims-paying and managed-care services. Since then, Mathis said, cash flow in the plans has improved significantly.

"The plans had been suffering staggering deficits for four years," he said. "But now, after just more than a year with The Prudential, we are again seeing positive cash flow in some months."

"The Prudential's creative and aggressive approach to managing benefits and their efficient service have saved the plan a lot of money," said Mathis. "We have been able to slow the hemorrhaging of the plan's reserves and to pass the savings on to participants in the form of lower increases."

"Due to the extremely low rate increase, it was felt that no other benefit changes were necessary in the plans on Jan. 1, 1992," said Mathis. However, the Annuity Board is reviewing several additional plan enhancements, he said.

Tune writes for Annuity Board.

RELIGIOUS LIBERTY TAKEN FOR GRANTED BY BAPTISTS, EXPERT SAYS: FORT WORTH, Texas (BP) — Religious liberty is being given "little place or at best, taken for granted by Baptists in America today," a former executive director of the Baptist Joint Committee on Public Affairs said during a student forum Oct. 9 at Southwestern Seminary in Fort Worth, Texas. Speaking at the seminary's first Theological Fellowship meeting of the fall semester, James Wood, director of the J.M. Dawson Institute of Church-State Studies at Baylor University, told students that the "principle of religious liberty has become far less Baptist in recent times." Wood said "modern-day Baptists in America need a reawakening to an understanding of religious liberty as vital to authentic faith and practice, integral to the mission of the church, and an ally of true religion. The bicentennial of the American Bill of Rights is not only a time for remembrance, it is a time for Baptists and all Americans to rededicate themselves to the civil and religious liberty that for 200 years has been the hallmark of America's nationhood."

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Mississippi Baptist Convention

156th Session

November 12-13, 1991
First Church, Jackson

If you

love me . . .

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Second Vice-President Ed Deuschle, Pontotoc
Recording Secretary J. W. Brister, Madison
Assoc. Recording Sec. W. Levon Moore, Kosciusko

November 12, 1991

Tuesday Morning First Session

"If You Love Me" " . . . ye shall be holy." I Peter 1:16
8:45 Prelude Church Choir, Oak Forest Baptist Church, Jackson
8:50 Sounding of the Gavel Eddie Hamilton
8:55 Choral Praise Church Choir, Oak Forest Baptist Church
9:05 Congregational Praise Jerry Talley
Scripture, I Peter 1:13-25 Kim Wolverton
Prayer Mark Gregory
9:15 Organization of the Convention
Recognition and Seating of Messengers Eddie Hamilton
Report of Committee on Order of Business Tom Sumrall
Tellers and Credentials Committees Eddie Hamilton
Welcome Kenneth L. Lundquist
9:30 Bible Treasure Stuart Arnold
9:55 Report of Committee on Committees Edd Brashier
10:00 Presentation of Resolutions
10:15 Congregational Praise
10:20 How I Met Jesus Testimony Tommy Morton
10:25 Election of President
10:50 Choral Praise Church Choir, Oak Forest Baptist Church
10:55 President's Address Eddie Hamilton
11:30 Benediction David Waits

Tuesday Afternoon Second Session

"If You Love Me" " . . . abide in me and I in you." John 15:4
1:40 Prelude Organist/Pianist, First Baptist Church, Jackson
1:45 Sounding of the Gavel Kiely Young
Congregational Praise Ronnie Cottingham
Scripture, John 15:4-9 Charles Ransier
Prayer S. A. Adkins
How I Met Jesus Testimony Ronnie Cottingham
Testimony in Song
2:00 Business Session
Presentation of 1992 Budget Larry Otis
Election of Convention Officers
Miscellaneous Business
2:30 Report of Christian Action Commission Paul Jones
2:45 Congregational Praise
2:50 Bible Treasure Stuart Arnold
3:15 Convention Board Report Rex Yancey
3:30 Business Session
Election of Convention Officers
Report of Constitution and Bylaws Committee Anthony Kay
Miscellaneous Business
4:00 Congregational Praise
4:05 Vocal Praise Ronnie Cottingham
4:10 Message Morris Chapman
4:45 Benediction Wade Allen

Tuesday Evening Third Session

"If You Love Me" " . . . keep my commandments." John 14:15
6:30 Prelude Mississippi Singing Churchmen
6:35 Sounding of the Gavel Eddie Hamilton
6:40 Choral Praise Mississippi Singing Churchmen
7:00 Congregational Praise Graham Smith
Scripture, John 14:15-21 George Smith
Prayer Rory Lee
7:10 How I Met Jesus Testimony Earl Walsh
7:15 Final Presentation of Resolutions
7:20 Recognition of Visitors Eddie Hamilton
Recognition of New Workers Bill Causey
SBC Chaplains Commission, 50th Anniversary Richard Brogan
7:35 Memorial Service Louis Smith
7:45 Choral Praise Mississippi Singing Churchmen
7:50 Mississippi Baptist Convention Emphasis Bill Causey
8:30 Benediction Walter Fredrick

November 13, 1991

Wednesday Morning Fourth Session

"If You Love Me" " . . . forgive your brother." Matthew 18:22
8:45 Prelude Organist/Pianist, First Baptist Church, Jackson
(See MBC on page 4)

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 24, 1991

Published Since 1877

Southeastern trustees want inerrancy added to document

By Greg Warner

WAKE FOREST, N. C. (ABP) — Trustees of Southeastern Seminary voted Oct. 15 to include a commitment to biblical inerrancy in the school's new statement of purpose, becoming the first Southern Baptist seminary to adopt such an explicit endorsement of inerrancy.

During their Oct. 15-16 meeting, much of which was held behind closed doors, the 30-member trustee board also:

— tentatively approved a "faculty profile" that requires all new teachers to believe inerrancy;

— tentatively approved revised guidelines for selecting new faculty after refusing to reduce their own role in the process;

— and voted to begin the search for at least two professors to fill vacancies on the faculty, which will be reduced to less than half its size by a rash of recent resignations and retirements.

The issue of inerrancy, which has been at the heart of the 12-year controversy among Southern Baptists, also has been the focal point of a four-year effort by Southeastern's fundamental-conservative trustees to change the direction of the school.

The statement of purpose is the foundational document that defines a school's identity. It also is the standard by which a school's performance

is judged by its accrediting agencies.

In 1987 Southeastern ran aground of its two accrediting agencies — and stirred the ire of some Southern Baptists — when trustees voted to hire only biblical inerrantists for the faculty. Southeastern's president and top administrators resigned in protest.

The proposed revision affirmed the "complete veracity of the Bible." But trustee Robert Crowley of Rockville, Md., made a motion to add the word "inerrancy" to the proposed revision.

William Delahoyde of Raleigh, N.C., chairman of the committee that drafted the revision, said the committee purposefully avoided inerrancy language "because of the political connotations that have developed around that word." Delahoyde and other trustees said "veracity" means the same thing.

But Crowley said he would "not back down" from use of the term. "This is our course. This is who we are. And let's say it. If this is not what this has been about, I've been under a rock all this time."

Crowley's amendment passed with only two negative votes. Trustees later added the word "infallible" as well. Southeastern dean Russ Bush told them "veracity" means the Bible is truthful, "inerrancy" means it is without error, and "infallible" means it is incapable of error.

Trustees turned back an attempt to exclude women from studying for the pastorate at Southeastern.

Walter Lonis of Morrison, Colo., made a motion to amend the statement to offer "training of God-called men for the pastorate and God-called men and women" for other areas of service. "We need to say that this seminary is not about teaching women to be pastors," Lonis said.

But others said only local churches can decide who should serve in ministry roles. Trustee chairman Roger Ellsworth of Benton, Ill., ruled the motion out of order "because of connectionalism."

Asked to predict faculty reaction to the statement, Bush told trustees, "Some will object to parts of it."

One faculty member who observed the meeting agreed. "Given the faculty reluctance to use the language of inerrancy, there could be some problem with it," said Eugene McLeod, librarian and professor of bibliography.

Faculty response to the original terminology of "veracity" might have been more positive, he said.

The profile tentatively approved by trustees says in part that professors hired in the future will "affirm and teach the Bible as the infallible Word

(See SEMINARY on page 4)

Lay Missions Conference scheduled

The second annual Mississippi Baptist Lay Missions Conference will take place, Nov. 11, the day before the convention begins. The meeting place is First Church, Jackson.

The conference, aimed at laypeople, will include special interest group meetings, an inspirational program on "Ministry in Your Marketplace," and a missions banquet.

The small group meetings begin at 1 p.m. with separate meetings for those interested in agricultural missions, church renewal, Campers on Mission, medical-dental missions,

educational missions, ham radio missions, church construction, and for Cooperative Program Champions. Champions are those who have pledged to speak up for the Cooperative Program in church budgetary processes. In addition, a seminar for volunteers in missions will be held.

At 3 p.m., also at the church, Tillie Burgin, minister of missions at First Church, Arlington, Tex. will speak on "Ministry in Your Market Place." This former missionary to Korea will discuss her ministry which includes feeding the hungry and teaching the

Bible. This meeting and the banquet at 5 p.m., are for all participants in the conference.

However, the banquet will require advance purchase of tickets at \$7.50 per person. Speaker for the banquet will be Dennis Swanberg, pastor of First Church, West Monroe, La.

For tickets, write the Brotherhood Department, P. O. Box 530, Jackson, MS 39205. Deadline is Nov. 6, but early reservations ensure a place at the banquet. Preschool provisions will be offered 1-6:45 p.m. by notifying the Brotherhood Department.

Foreign Board honors 103 retirees

Oct. 7 was the retirement day for 103 foreign missionaries honored at First Church, Richmond, Va. The group accounts for 3,010 combined years of mission work in 50 countries.

Mississippians or those with close ties in the group included Mark and Cecile Alexander of Clinton, 35 years in Argentina; Herman and Dottie Hayes, South McComb, 26 years in Vietnam and Australia; Charles and Elizabeth Gilbert Ray of Purvis, 20

years in Thailand and Japan; Harry and Frances Bibb Raley of Clinton, 37 years in Taiwan; Jerry and Frances Smyth, Lexie Church, 38 years in Brazil; William and Elba Womack Sr., USM, 20 years in Barbados and Leeward Islands; Charles and Laverne Tope, First, Biloxi, 25 years in Kenya; Betty Marshall Bedenbaugh, Mississippi College, 32 years in Tanzania (her husband Charles died of cancer May 4, 1991).

The larger size of this year's group

is a sign of things to come. In recent years, retiring groups of SBC missionaries have ranged from 65 to 75 people. But the Foreign Mission Board expects to see a swell in retirements as the wave resulting from the post-World War II missionary boom crests in the 1990s.

Board president Keith Parks noted their remarkable talents and saluted them not so much for their abilities as for their availability.



NOBTS dedicates Leavell Chapel

Professors emeritus and guests during the recent Founders Day/Leavell Chapel Dedication Service are, left to right, front row: H. Clayton Waddell, former professor of social ethics; William A. Mueller, former professor of theology; Helen Falls, former professor of missions; Nelle Davidson, former librarian; James C. Taylor, former professor of preaching; Genter Stephens, former professor of church music education and voice; back row, Landrum P. Leavell II, current seminary president; Jerry Breazeale, former director of the School of Christian Training; R. E. Glaze, former professor of New Testament and Greek; Stanley Watson, former professor of psychology and

counseling; Ray Frank Robbins, former professor of New Testament and Greek; Thomas J. Delaughter, former professor of Old Testament and Hebrew; John O. Strange, former professor of Old Testament and Hebrew; and Wilbur W. Swartz, former professor of speech. Guests not pictured are Roy Beaman, former professor of biblical introduction; Charles E. Graham, former professor of Old Testament; J. Hardee Kennedy, former vice president for academic affairs; J. Kelva Moore, former professor of history and philosophy of education; and William H. Souther, former professor of church administration. (Photo by Kevin Devine)

Baptist Joint Committee adjusts to life without SBC

By Greg Warner

WASHINGTON, D.C. (ABP) — The meeting of the Baptist Joint Committee Oct. 7-9 ushered in a new future for the agency — a future that doesn't include the Southern Baptist Convention.

For the first time in 55 years, the annual BJC meeting was conducted without representation from the Southern Baptist Convention, which has cut all funding for the religious-liberty coalition and is in the process of severing all remaining ties with the group.

The 31 members present were told BJC fund-raising efforts have more than made up for the loss of \$400,000 in annual funding from the Southern Baptist Convention, which represents half the budget for the Washington-based agency.

Meanwhile, BJC members from the eight other participating denominations laid plans to counter a new threat to the agency's funding — an at-

tempt by the SBC Christian Life Commission to gain control of an unused \$380,000 capital-needs fund assigned to the BJC in 1964.

Also during its two-day meeting, the Baptist Joint Committee adopted an \$800,000 budget for 1991-92 and two position statements, one favoring charitable deductions for all taxpayers and one opposing President Bush's plan to use government funds for private and parochial education.

Participating in their first meeting as BJC members were five people selected by the new Religious Liberty Council, a group composed mostly of Southern Baptists. A change in BJC bylaws last year allows the RLC up to nine members, representing Southern Baptist groups that contribute to the BJC through non-SBC channels.

Two of those groups are the Cooperative Baptist Fellowship, which contributed \$40,000 in the past year, and the Southern Baptist Alliance, which gave \$12,000, accord-

ing to BJC documents.

Churches and individuals reportedly contributed \$309,000, including at least \$68,000 identified as from other RLC sources.

Baptist state conventions, including those in Texas, Virginia, and Maryland-Delaware, also made direct contributions to the BJC totaling \$117,000, with the largest portion (\$56,700) coming from Texas Baptists.

"The fact that we are making up for the loss from the Southern Baptist Convention, and even exceeding it, is extraordinary," said Robert Tiller of Washington, a representative from the American Baptist Churches in the U.S.A. "Not many of us would have anticipated that a couple of years ago."

James Dunn, BJC executive director, said the transition has not been easy. "We have been floundering in terms of structure and finance," he said.

Warner is editor, Associated Baptist Press.

SEMINARY

From page 3

of God" and as "truth without any mixture of error." They also should be personally committed to "the historic evangelical Christian faith," intentional evangelism, "the lordship of Christ," and his "visible return."

Delahoyde said trustees should not participate on the search committee because such involvement early in the process has been criticized by Southeastern's accrediting agencies. A trustee was added to the search committee a couple of years ago, he said, because faculty domination of the committee "was preventing the election of conservatives."

Delahoyde countered that Southeastern is under "vigorous scrutiny" by its accrediting agencies and should trust its president to represent trustees in the selection process.

Kenneth Stevens of Novi, Mich., argued for retaining trustee involvement a while longer. "Leave the splint on and let the limb grow straight," he said.

Delahoyde's motion failed by a wide

margin, leaving trustee involvement intact.

More than half of the 27-member faculty will have resigned or retired by the end of the school year, in part because of the seminary's new conservative direction. But the financial savings will only make up for the anticipated drop in income from the Southern Baptist Convention.

Southeastern's funding will suffer from sluggish giving to the SBC Cooperative Program and another drop in Southeastern's enrollment — down 11 percent from 489 full-time students last year to 434 this fall. While a reduced payroll will save the seminary an estimated \$1 million by 1993, SBC funding is expected to drop more than \$643,000 that year, putting additional pressure on Southeastern's \$6 million annual budget.

Dean Bush told the committee seven to nine more teachers are needed to cover the school's curriculum, but he added: "We cannot hire all these people at once without adjusting the budget. There is just simply not enough money to do it."

Instead, Bush and Drummond recommended hiring two professors

— in church history and Christian education — and seeking a visiting professor for another slot. Adjunct teachers will be sought to fill additional needs.

The recommendations were later approved by the full board.

Privately trustees said the sessions, which totaled three hours, dealt with Drummond's handling of several financial matters. At issue were the financial agreements Drummond negotiated with departing faculty members, which some described as "golden parachutes," and the money Drummond spent to remodel and redecorate his house and office.

It is not known what action if any was taken on either matter.

Drummond later said the issue of the house and office is settled. He would not release a list of the expenses, but information available to some trustees indicated more than \$200,000 has been spent on the seminary-owned house since 1988, including \$30,000 on drapes, and \$44,000 had been spent on the office.

Warner is editor of Associated Baptist Press.

Mississippi Baptist Convention

From page 3

8:50	Sounding of the Gavel	Eddie Hamilton
8:55	Choral Praise	Sanctuary Choir
	Temple Baptist Church, Hattiesburg	Paul Koonce, Director
9:05	Congregational Praise	Paul Koonce
	Scripture, Matthew 18:21-35	Ricky Young
	Prayer	Ray Burke
9:15	Bible Treasure	Stuart Arnold
9:40	Report of Baptist Children's Village	Ronny Robinson
9:50	Business Session	
	Adoption of 1992 Budget	Larry Otis
	Report of Committee on Nominations	Gayle Alexander
	Resolutions Committee Report (Part 1)	Tommy Vinson
	Miscellaneous Business	
10:40	Congregational Praise	
10:45	How I Met Jesus Testimony	Gurvir Dhindsa
10:50	Choral Praise	Sanctuary Choir, Temple Baptist Church
10:55	Convention Sermon	Gary Berry
11:30	Benediction	Austin Moore

Wednesday Afternoon

Fifth Session

"If You Love Me" "... feed my sheep." John 21:7

1:20	Prelude	Blue Mountain College Chorale
		Gay Gandy, Director
1:30	Sounding of the Gavel	Ed Deuschle
	Congregational Praise	Jerry Talley
	Scripture, John 21:15-17	Dorothy White
	Prayer	Wiley Reid
1:40	Bible Treasure	Stuart Arnold
2:05	Business Session	
	Report of Time, Place, Preacher Committee	Clyde Little
	Report of Resolutions Committee (Part 2)	Tommy Vinson
	Miscellaneous Business	
2:40	Evangelism Report	J. Garland McKee
2:50	Congregational Praise	
2:55	How I Met Jesus Testimony	Johnny Flynt
3:00	Choral Praise	Blue Mountain College Chorale
3:05	Spotlight on Christian Education	Ron Kirkland
3:15	Introduction of College Presidents	Eddie Hamilton
	Blue Mountain College Report	Harold Fisher
3:25	Choral Praise	Blue Mountain College Chorale
3:30	Message	Paul Powell
4:10	Benediction	Charles Davis

Wednesday Evening

Sixth Session

"If You Love Me" "... be my witness." Acts 1:8

7:00	Prelude	Sanctuary Choir, First Baptist Church, Brandon
		Farley Earnest, Director
7:05	Sounding of the Gavel	Eddie Hamilton
7:10	Congregational Praise	Farley Earnest
	Scripture, Matthew 28:16-20	Roy Bostick
	Prayer	Fred Womack
7:20	Choral Praise	Sanctuary Choir, First Baptist Church, Brandon
7:30	How I Met Jesus Testimony	Jeff Brantley
7:35	Congregational Praise	
7:40	Choral Praise	Sanctuary Choir, First Baptist Church, Brandon
7:45	Message	John Sullivan
8:30	Benediction	Rick Greene

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COMMITTEE ON ORDER OF BUSINESS

Tom Sumrall, New Albany, Chairman
Larry Young, Pontotoc
Sandra Gunn, Biloxi
Bill Bacon, Clinton
Ann Colbert, Forest
Roy Myers, Lucedale
Eddie Hamilton, Ex officio
Bill Causey, Ex officio

ACCOMPANISTS

Eva Hart, pianist
Dot Pray, organist

Southern Seminary seeks distinguished alumni nominations

LOUISVILLE, Ky — The Office of Alumni Relations at Southern Baptist Theological Seminary in Louisville, Ky., is seeking nominations for the 1992 Distinguished Alumni Awards.

Any person who is a graduate of Southern Seminary and has been active in some aspect of vocational Christian ministry for a minimum of 10 years is eligible.

Nominations should be submitted in writing and should include the follow-

ing: (1) Letter(s) of recommendation; and (2) current resume of the nominee. The letter(s) of recommendation should address the nominee's qualifications in the following categories: (1) faithfulness in Christian ministry; (2) effective leadership; and (3) quality of ministry.

Send nominations to: Office of Alumni Relations, 2825 Lexington Rd., Louisville, KY 40280. The deadline for receiving nominations is Jan. 1.



Pike Association to establish disaster relief ministry

By Ben R. Stewart, director, disaster relief ministry

Pike County Baptist Association voted to establish a disaster relief ministry at its October meeting. The ministry is staffed by trained volunteers. Funds provided to establish this ministry, including a fully enclosed trailer, were given on a volunteer basis. This trailer is valued at between \$9,000 and \$10,000, which includes all the necessary tools and cleaning supplies needed to work in any natural disaster. The disaster relief ministry is being activated and is on call for use in any natural disaster.

Pictured are the disaster relief ministry and members of the team, Ben R. Stewart, director, First, Magnolia; M. E. Richmond, First Church, Magnolia; Noel Andrews, Tangipahoa Church; and Larry Wigginton, East McComb Church. Team members not pictured are Charles Paulson, East McComb Church; Curtis C. Hatcher, West McComb Church; Floyd Johnston, West McComb Church; B. J. Hamilton, First Church, McComb; Harold P. Wilson, Terrys Creek Church; Tommy Roberts, Bogue Chitto Church; Jack Honea, First Church, Magnolia; Jimmy Johnston, West McComb Church; James Sanders, West McComb Church; Tim Stamps, West McComb Church; Joan Stamps, West McComb Church; Dewane Dillion, West McComb Church; Lynne Dillion, West McComb Church; and Glen Williams, director, Pike County Association.

First Zimbabwe team meets at Baptist Bldg.

By Guy Henderson

They laughed, wept, and prayed about Zimbabwe and the effect it had on their lives. Emotional testimonies were given by the nine people who had just returned. They met at the Baptist Building Oct. 17 for debriefing and to discuss plans for the future.

Requests have already come from Zimbabwe for six groups to go for revival crusades in 1992. Each group will need five teams consisting of an evangelist/preacher, and one or more to help in visitation and witnessing. Each team will be gone 16 days and preach in two revival meetings. This will begin as early as January and continue through October.

Paul Harrell, Brotherhood director, made an appeal for churches to con-

sider this ministry and the part they can do. Jerry Massey, First, Oxford, declared it to be a great experience, changing his attitude toward life and missions. Bill Causey, MBCB executive director-treasurer, told the debriefing session that he spoke up to five times each morning to small home groups and had at least four professions of faith each time. "The time is ripe and the people are hungry for the gospel."

Harrell expressed appreciation for the mission interest of our churches. Last year 480 volunteers served in 25 overseas positions and more than 5,000 volunteers from Mississippi served in state, national, and overseas work.

Trish Simmons accepts position in Hawaii

Patricia (Trish) Simmons has accepted a position in the development office of Hawaii Baptist Academy, Honolulu, Hawaii, and will be leaving her job with the state WMU Department on Oct. 31.

Since 1983 she has been Girls in Action/Mission Friends consultant, Mississippi Woman's Missionary Union.

Simmons, who grew up in Gloster, has bachelor's and master's degrees in elementary education from Mississippi University for Women.

She previously had been on the faculty of Hawaii Baptist Academy from 1963 until 1982, serving at various times as kindergarten teacher, second grade teacher, third grade teacher, and elementary school principal. Also she had taught third grade at Gulfport.

She is a member of Morrison Heights Church, Clinton.



Simmons

Numerous meetings planned in connection with convention

Following is a listing of activities, meetings, and luncheons scheduled in connection with the annual meeting of the Mississippi Baptist Convention in Jackson in November.

Mississippi College
Alumni breakfast
Nov. 12, 7:30 a.m.-9 a.m.
First Church, Jackson,
Fellowship Hall East, Section A,
Rooms B, C, D

Blue Mountain College
Ministerial Alumni Dinner
Nov. 12, 5:15 p.m.
Broadmoor Church, Jackson
Contact: Chuck Hampton, Flora
879-8022

Southern Seminary
Nov. 12, noon
Sky Room, Baptist Building
Contact: Stephen Odom, 316 S.
24th Ave., Hattiesburg, MS 39401

New Orleans Seminary
Nov. 12, noon
Frank's Place, Jackson
Contact: Bobby Williamson, 825-0333
or 939-6282

Southwestern Seminary
Nov. 12, 12:15 p.m.
Calvary Church, Jackson
Contact: Jim Dalrymple, Box 2369,
Gulfport, MS 39505

Ministers' Wives Conference
Nov. 11, 1-4:45 p.m.
First Church, Jackson, Room 505

Mid America Seminary
Alumni dinner
Nov. 12, 5 p.m.
Western Sizzlin, Hwy. 80E, Pearl
Contact: Charles Cavanaugh,
Arkabutla 562-4003

William Carey College
Alumni fellowship
Nov. 12, 8:45 p.m.
Chapel, Baptist Building
Free tickets available at the
Carey booth
Contact: Donna Wheeler, Carey
College 582-6107

Clarke College
Alumni breakfast
Nov. 13, 7:30 a.m.
First Church, Jackson, Fellowship
Hall
Contact: Marian Thornton, Clarke
683-2061

Annuity Board
Annuitants breakfast
Nov. 12, 7:30 a.m.
First Church, Jackson, Fellowship
Hall
Reservation forms to Church-Minister
Relations/Annuity, MBCB
Contact: Bill Sellers, Annuity
representative, MBCB, 968-3800

Chaplain's Association
Dinner
Nov. 12, 4:45 p.m.
Baptist Building, Sky Room
Reservations by Nov. 7
Contact: Cooperative Missions
Department, MBCB, 968-3800

Singing Churchmen
Participants' dinner
Nov. 11, 7:30 p.m.
Calvary Church, Jackson
Registration forms to Church Music
Department, MBCB, by Oct. 31
Contact: Bettye Jones, Church Music
968-3800

Bivocational Ministers
Fellowship breakfast
Nov. 12, 7 a.m.
Shoney's, High Street, Jackson

Midwestern Seminary
Alumni luncheon
Nov. 12, noon
Shoney's High Street, Jackson
Contact: Thad Moore, FBC, Holly
Springs, 252-2627

Lay Missions Conference
Nov. 11, beginning 1 p.m., banquet,
5 p.m.
\$7.50 per person
First Church, Jackson
Contact: Brotherhood Department,
MBCB, by Nov. 6, 968-3800

Hinson colleagues release statement

LOUISVILLE, Ky. (BP) — Southern Seminary President Roy L. Honeycutt and the seminary's faculty association have released separate statements concerning Foreign Mission Board trustees' decision to defund the board's contribution to the operating budget of the Baptist Theological Seminary in Ruschlikon, Switzerland.

The trustees' action was due, in part, to the European seminary's decision to allow Glenn Hinson, a church history professor at Southern Seminary, to teach there during his sabbatical.

Following is the statement released Oct. 10, 1991 by Honeycutt.

"I am shocked by the news of the action of the Board of Trustees of the Foreign Mission Board to defund the Baptist Theological Seminary at Ruschlikon and in the process to malign the reputation of a renowned Christian scholar.

"This action effectively tries and convicts a respected Southern Baptist leader without a hearing and without recourse. I am dismayed by the unnecessary pain this assault will inflict on Dr. Hinson, and I continue to wonder how much longer Southern Baptists will tolerate the devastating effects of partisan politics which have been inflicted on our Baptist way of life."

The Faculty Association at Southern Seminary endorses the statement of President Roy L. Honeycutt.

The FMB trustees voted 35-28 in their October meeting to delete the \$365,000 allocated to the operating budget of the European seminary.

The FMB still maintains funding for missionary personnel on the seminary staff, including the seminary president. Currently, three missionary couples are assigned to the seminary.

Trustees, who have disagreed about the European seminary's theological stance for years, felt the school showed it was continuing in a "liberal" direction by allowing Hinson to teach there for four months while he is on sabbatical leave, according to trustee Ron Wilson of California.

Wilson said trustees perceive Hinson as having liberal views of Scripture.

FMB President R. Keith Parks told the trustees the board's integrity was at stake if they didn't fulfill their 1992 financial commitment. The seminary plays a key part in Baptist expansion in Europe, he said, and defunding would cripple it and damage the board's credibility in Europe and around the world. He said after the 1992 agreement is complete, the board, under previous action, had anticipated a budget reduction.

Tri-state RA Camp-O-Ree breaks 1,000

By Indy Whitten

A hearty round of applause took place on the hillside facing the lake at Camp Cordova, as announcement was made that the attendance of the Tri-state RA Camp-O-Ree for 1991 had broken 1,000 for the first time. On Oct. 11-12, boys from three states, Tennessee, Arkansas, and Mississippi, gathered to enjoy competition in campcraft and share interest activities, as well as worship and learn more about missions.

The Camp-O-Ree was begun in 1984, sponsored by the Brotherhood departments of the three states. Each year an honor chapter for each division is chosen, based on points earned at camp. Jim Didlake, consultant, Brotherhood Department, MBCB, was one of the primary planners of the Camp-O-Ree.

The campers came from all direc-

tions and in different types of vehicles — cars, mini-vans, RVs, and pickup trucks. The beautiful camping area of the Shelby County Baptist Association was dotted with tents of all styles and colors. As darkness fell, the winners of the "Speak Out" competition gave their speeches down by the lakeside, as the campers sat in a semi-circle on the hillside. The smallest boy represented Group I, and as a second grader, gave a "show and tell" speech on God's love. Groups II and III were of boys a bit older and more experienced. The winner in Group IV was a high school young man, who told of his volunteer mission experience.

After the vesper service by the lake, the boys returned to their campsites. Smoke rose into the deep purple darkness, with occasional sparks in

the air. There seemed to settle over the area an atmosphere of togetherness and sharing. Some accepted Christ in the "family circle." All were storing up memories to last a lifetime.

The large assembly room of the lodge contained displays from home and foreign missions, with missionaries present to share and answer questions.

The physical setting was beautiful, but it was even more exciting to be in the middle of 1,040 RA boys and counselors, who are going to be tomorrow's leaders in telling the world about Jesus.

Indy Whitten and her husband, Charles, are coordinators, Prayer Ministry, MBCB. They were among missionaries at the Camp-O-Ree who shared and answered questions.



Faces and places

by Anne Washburn McWilliams



Around the world in an afternoon

Want to take a three-hour trip around the world? Spend an afternoon in Maben at the house of Julio and Dorothy Diaz, and you'll feel like you have.

On Oct. 6, Julio baptized his grandson, Derek, 9, at Maben Church, where he had baptized his son Walter years before. (Walter is a dentist now, practicing in Maben.) Five generations back, in Argentina, Julio baptized his grandfather, age 108.

Pines and dogwoods in the yard let you know you're in Mississippi, but step through the door and the furniture will make you think you've arrived in Argentina. That's where Julio was born and where he won his 104-year-old grandfather to the Lord. Four years later (a waiting period customarily precedes baptism), the grandfather said, "I know! You want to baptize me! But I don't like the cold water." So church members heated water for the baptism.

When the grandfather at age 112 became critically ill, Julio and other relatives visited him. Then, needing to return to their homes, they discussed plans for a funeral. A voice piped up from the back room: "Don't bury me yet!" He lived to be 115. A sister made it to 117.

Julio himself became a Christian at 17, through the ministry of an Irish Baptist missionary in Santiago del Estero. His parents had died quite young, and he was reared by his grandparents.

His grandmother, on a visit to the capital city of the state, in the 1930s, had become a believer, the first evangelical Christian in her city. But her husband would not believe. He didn't like it that she had become one of the despised and persecuted evangelicals in a strongly Catholic city and he refused to let her be baptized. The Irish Baptist missionary came to visit — and was overjoyed to hear her testimony. The first Baptist church to be established in Santiago del Estero was organized in her house.

Back in Maben, we walk down the hall at the Diaz house. See the painting of the Baptist seminary in Buenos Aires? Julio and Dorothy taught there for 19 years. He was professor of New Testament, Greek, and Old Testament history; director of admissions; and dean of men. She was English teacher, seminary nurse, dietitian, and dean of women.

At this same seminary, some years earlier, W. L. Cooper, a Mississippi missionary, had seen young Julio's potential and advised him to go and study at New Orleans Seminary. He did, and also at Mississippi College, where he met Dorothy Williams of Webster County. The two got married March 8, 1949; Lowrey Compere performed the ceremony.

Since that wedding day, the Diazes have earned a whole string of more degrees, he at Southwestern Seminary (while serving with the Home Mission

Board, SBC, as pastor of Mexican churches) and she at Texas Wesleyan and in Argentina.

Over the couch in the living room, we see a painting of the Sea of Galilee; straightway we are in Israel. Our hosts were here when they did a field study tour of the Middle East. On one sabbatical leave from the Buenos Aires seminary, they lived in Brussels, Belgium, while he served a Spanish-speaking congregation as interim pastor.

Did you notice the lovely pitchers from Turkey? Julio's father was a Turk. While in the Middle East, the Diazes visited some of his relatives in Turkey.

Here's a framed map of Argentina. See the city of Mar del Plata? These two people established the First Baptist Church there.

In 1956, Dorothy says, "We started worship services in Mar del Plata around the dining table at our house. Kids came in flocks because they wanted to listen to our children, Gwendolyn and Walter, talk! They said 'they speak like in the movies.'" (Now Gwendolyn, married with one child, has a PhD and teaches languages in San Antonio.) The night of the first house service, a sailor walking past heard the singing, stopped, knocked, and stayed. He made a profession of faith, and for 4½ years was one of the most faithful members.

Also, Julio re-established the Bap-



Dorothy and Julio Diaz show two of their Argentine dolls.

tist church in his hometown, for the Irish missionaries were no longer there.

In Maben, enter the den of the house and you can almost believe you're in the U.S. if you disregard all the pictures and curios from many countries. Julio and Dorothy moved here when they retired two years ago from their work with the Home Mission Board. For 10 years, he had been director and she a teacher at the ethnic branch of New Orleans Seminary in Miami.

We sit at the dining table by the large window, eating cheese toast and watching hummingbirds at the feeder. Dorothy shows us a letter of appreciation from a man in Spain. Last year, while Julio was interim pastor at Valle de Uxo near Valencia, the Diazes visited this man and invited him to church. He did go, and was converted. Later he told them, "I feel like a man who has been working in the

field and come home all sweaty and dirty and taken a shower. But I feel like I've had a shower on the inside."

Possibly next January, Dorothy says, they will go to Belize on a volunteer project to help train local pastors and lead Bible studies.

Every morning at 5:30 they take a three-mile walk, usually along a trail in the woods that leads past their son's house. One reason Walter chose to be a dentist in Maben is its location at the corner of four counties. His wife, Janie, is director of education at Maben Church, where Randle Poss is pastor, and she is also a musician.

While Janie and Walter have been in Zimbabwe the past two weeks visiting missionary friends, their two children, Derek and Ashley, stayed with their grandparents.

A trip around the world — with stops on practically every continent. Isn't that what I promised?

"Let the buyer beware" — church bond market falls on hard times

By Toby Druin

DALLAS, Texas (ABP) — For almost half a century, he had been a pastor and church builder. What better use could be made of the retirement nest egg he and his wife had nurtured than to invest it in church bonds?

"It seemed like the normal thing to do," the pastor said. "We had invested our lives for the Lord. Why not our retirement funds? Even in retirement, we would still be working for the Lord."

A decade later and more than \$100,000 poorer, the couple — who asked not to be identified — said they still believe church bonds can be a good investment. But they said every church-bond prospectus should carry the warning: "Caveat emptor," or "Let the buyer beware."

It's a warning echoed by many other investors, who have seen the church-bond market suffer from some recent highly publicized defaults. Some industry estimates put current church-bond defaults at \$140 million or more.

Most church-bond prospectuses do carry some sort of warning. Two from A. B. Culbertson and Co., Fort Worth, Texas, include the statement in boldface type: "It should not necessarily be assumed that the membership and revenues of the church referenced above will remain stable or increase as they have during the aforementioned period."

What that means is that a church bond, and the earnings it promises, are only as good as this week's offering plate.

A June article in *Forbes* magazine reported 125 or more churches across the country are now in default for up to \$140 million in bonds. The true figure may be even higher, the article added, "since the \$3 billion or so of marketable church bonds outstanding generally escape detailed regulatory review, and no one keeps track of defaults."

If the *Forbes* figures are accurate, the bonds in default represent as much as 5% of all church bonds. But the number of churches in default is probably less than 1% of those issuing bonds.

The problem is that some of the biggest bond issues by very prominent churches have gone belly up, especially in the South and Southwest, where many churches were expanding while the oil-based economy was headed up in the mid-1980s.

The Texas-based Culbertson Co. — the largest marketer of church bonds with \$50 million last year — has some 12% of its bond money in default. Still Culbertson President Charles Martin noted the defaults represent less than half of 1% of the 2,500 churches with which his firm has served since 1954.

Among those churches gaining bond notoriety:

— First Southern Baptist Church, Del City, Okla., is not meeting payments on a \$14 million bond issue that financed a move to a new worship center in 1986.

— Great Hills Church, Austin, Texas, which at one time owed more than the Del City church, has had to

postpone bond payments. So has RiverBend Church in Austin. The two churches have bonds totaling \$5 million.

— First Assembly of God in New Orleans has defaulted on \$17 million.

— North Richland Hills Church of Christ in Fort Worth reportedly hasn't made a payment in two years on a \$13 million bond issue and a \$3.3 million loan.

Church bonds were born during a time when it was difficult for churches to borrow money from banks, which were reluctant to foreclose on bad church loans. Churches today also are having difficulty getting bank loans, and the interest in bond programs has begun to increase.

Are church bonds good investments? Yes and no.

First, the buyer must consider that there is little regulation of the church-bond business. Church bonds are not rated or insured. Once the bonds are sold, the church makes payments to a trustee, usually a bank or trust company, which pays bondholders. If the church can't make the payments, the holder will get little help from the trustee.

Rex Davenport, past president and director of the National Association of Church and Institutional Financing Organizations, and Bruce Bowles, president of the Texas Baptist Church Loan Corporation, both underscore that church bonds can be good investments, however, if proper precautions are taken.

Druin is associate editor, Texas BAPTIST STANDARD.

"No man is an island"

By Ronald E. Bishop

Now there arose a new king over Egypt, who did not know Joseph (Exodus 1:8 RSV).

Several years ago I sat in a hospital waiting room with a tense family. They were anxious about their loved one who was sick. But they, and everyone else in the waiting room, were concerned with something else. With all eyes glued to the television set, the announcer reported the dramatic decline in the stock market. Prominent economists were analyzing the situation. Though I owned no stocks, I knew the seriousness of the situation. Each of us there knew that our lives were influenced, fair or not, by what was happening on Wall Street.

How many times has your situation changed for the worse, and you were not responsible? Life is a fragile balance that can be upset by war, the economy, politics, pollution, crime, and other factors. All of us share in the lot of one another. John Donne wisely wrote: "No man is an island, entire of itself; every man is a piece of the continent."

Imagine the frustration of the Hebrews living in Egypt when a new pharaoh accepted to the throne. Previously the descendants of Jacob had been welcome guests. Their lives had been spared by the astute economics of Joseph, who had preceded them into Egypt. Now the new pharaoh had no regard for the Hebrews. In fact, he was afraid of them. They had become a slave force and had increased in population. The pharaoh began a scheme to limit their numbers, lest they take over.

Though your life may be good and positive today, much that affects you is beyond your control. As with the Hebrews, our only assurance is our trust in God. As he heard the cry of the Hebrews, he hears your cry when life becomes unbearable.

Bishop is pastor of Salem Church, Collins.

POSTAL MEASURE PREVENTS RATE HIKE FOR MOST NON-PROFIT MAILERS: WASHINGTON (ABP) — Congress approved a postal measure Oct. 3 that is expected to prevent a postal-rate increase for most non-profit publications, including most state Baptist newspapers. Both houses of Congress approved a conference report for the \$19.9 billion Treasury-Postal Service appropriations bill (H.R. 2622) that includes \$470 million for the non-profit mail subsidy for fiscal 1992. The only non-profit mailers expected to receive a rate increase are third-class publications that are "flats," or non-letter size. Bob Terry, postal affairs representative for the Southern Baptist Press Association, said the association is grateful that second-class non-profit rates will remain the same because most state Baptist newspapers are in that classification of mail.

Thursday, October 24, 1991

No place for jealousy

Editor:

The letter from the pastor who is having difficulty with the former pastor is very sad. It doesn't have to be that way. The relationship could and should be a great Christian experience.

My husband has pastored several churches and not one of the former pastors interfered. In fact, he often sought counsel of the last pastors. We found if the congregation loved the last pastor and family, they would love us — if we gave them time. Not only are the members of the former churches our friends but so are the former pastors.

Recently we were in the town of the former church and called the pastor. He and his wife insisted that we come for a family cookout. It was a delightful experience. They brought us up to date on happenings in his church. We still love the people and want God's best for them and their pastor.

Why should a successor fear or be jealous of one who had spent hours in prayer, witnessing, preaching, and ministering to a congregation? Would a former pastor try to hurt or destroy the fruit of his labor?

I like to think there is no place in the heart and life of a minister of God for jealousy and criticism of a pastor or ex-pastor. The Bible tells us to "love our enemies," so surely there is room for love of a fellow laborer. Is it hard to accept that "one plants, another waters" and "God gives the increase?"

Another thought — in heaven there will probably be no preaching, no administering, just praising. All of us, all former pastors and present pastors, should get some practice of praising down here.

Years ago I read, "Shame on us, if, standing on the shoulders of our fathers, we do see farther and reach higher." I truly believe that 99% of all former pastors would welcome the chance to lift their successors to heights never known before.

There are enemies aplenty out there, without pastors and former pastors putting up NO TRESPASSING signs. The scripture says, "Honor one another above yourself." What a challenge to all ministers and for all believers!

Name withheld

Adorn yourselves modestly

Editor:

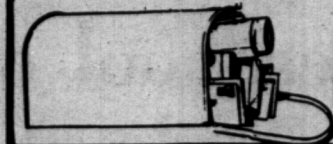
We, as fundamental Christians, do not want to run scared by compromising our position. Compromise itself is sticky and one does not find any directions for it in God's Word.

The result of downgrading our respect for God in his church (or elsewhere) in regards to dress standards, should be obvious to the most insensitive soul. Appeasement is a tool of Satan and a sure way to lose ground (and respect) when the Bible clearly states "We should adorn ourselves in modest apparel" (1 Timothy 2:9).

Certainly the Lord does not expect us to wear clothes we cannot afford but we can show respect by wearing what would be pleasing in his sight. It is always possible that he could be sitting next to us and perhaps we don't realize how often he is.

As for John the Baptist not making the choir, neither did Moses, but at least they knew they were walking on holy ground.

Indeed we must bring in the lost regardless of how they appear, but after a heart is surrendered to the Lord, there should be a difference. "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights of the world" (Philippians 2:15).

Nancy Page Goldstine
Picayune

Letters to the editor

Criswell and the Bible

Editor:

In a recent issue of the *Birmingham News*, W. A. Criswell, co-pastor of First, Dallas, Texas, was interviewed concerning a new book which has just appeared with his name on it as author (*Standing on the Promises*, Dallas: Word, 1991; see *Birmingham News* August 9, 1991, pp. 1B and 2B).

In that interview Criswell quickly acknowledges "that he doesn't believe that every word of the Bible is inspired — at least every word that has been given to the modern public by centuries of translators." He goes on to say, "... I very much am a believer in textual criticism.... As such I think that the last half of the 16th chapter of Mark is hearsay. It's not inspired, it's just concocted."

He acknowledges many such passages are in the Bible; he says that the account of the angel stirring the water in John 5:4 is likewise to be ejected from the Bible since it is an interpolation. As a matter of fact, the book which Criswell published with the Sunday School Board years ago entitled *Why I Preach the Bible as Literally True* was not the title of the book which Criswell himself selected — but was given to the book by the board itself in order to increase the sale of the book! — by Criswell's own admission to some of his closest friends. And in that book also, Criswell admits that not all of the Bible is to be taken literally — if one reads it

carefully as one should.

All of this is very appropriate to notice as far as events which are unfolding in Texas just now. In last Sunday morning's sermon (Oct. 6, 1991), which celebrated Criswell's completion of 47 years (which were the number of years which Truett served) Criswell bitterly attacked Baylor and its president, Herb Reynolds.

Reynolds has publicly expressed his view many times that the Bible is God-breathed and inspired (II Tim. 3:16). This is exactly the same view the apostle Paul held about the Bible — so if Reynolds is condemned by Criswell as a liberal, as logically as water flows downhill, Criswell would have to hang an identical label on the apostle Paul for the same belief!

Reynolds therefore is closer to the Bible, and not Criswell, who uses non-biblical terms when he describes the Bible as "inerrant" or "infallible."

Criswell also blindly says that the Bible only has meaning if we take it literally, which is another matter, but it is preposterous, and would mean that Criswell would make nonsense out of Psalm 23 for example.

During Criswell's sermon, he even threw his Bible on the floor — falsely implying thereby that is the attitude Reynolds has towards the Bible! He is quite obviously trying to build up hostility and hatred against Baylor so as to block it from coming back into convention relationship at the upcoming Waco Convention of Texas Baptists which meets in mid-November.

Criswell should be mature enough by this time to realize that the entire Frank Norris movement was built on hatred — and so eject such hostility from his heart. Jesus said, "... by this will all men know you are my disciples, if you have love one for another."

Jerry Vardaman
Starkville

Don't abandon the commitment

Editor:

In 1984 the Mississippi Baptist Convention adopted a bold plan to increase giving to Southern Baptist Convention causes by 1/2% per year until the year 2000, when 43% of the MBC budget would be channeled to SBC causes.

The Mississippi Baptist Convention Board's recommended budget for 1992 reflects no percentage increase in SBC causes. Thus the MBCB has abandoned the 1984 commitment to increased support of SBC mission causes. This action will have long term negative effects of great proportions upon the mission efforts of our convention. Furthermore, this action could be avoided by a small reduction in the Mississippi causes of the proposed budget. If a 2.23% increase in Mississippi causes were adopted rather than a 3.05% increase, then the SBC causes could be raised 1/2% to 37.5% without increasing the total

budget. This would eliminate \$108,000 from a total of \$13,600,714 for Mississippi causes, less than 1%.

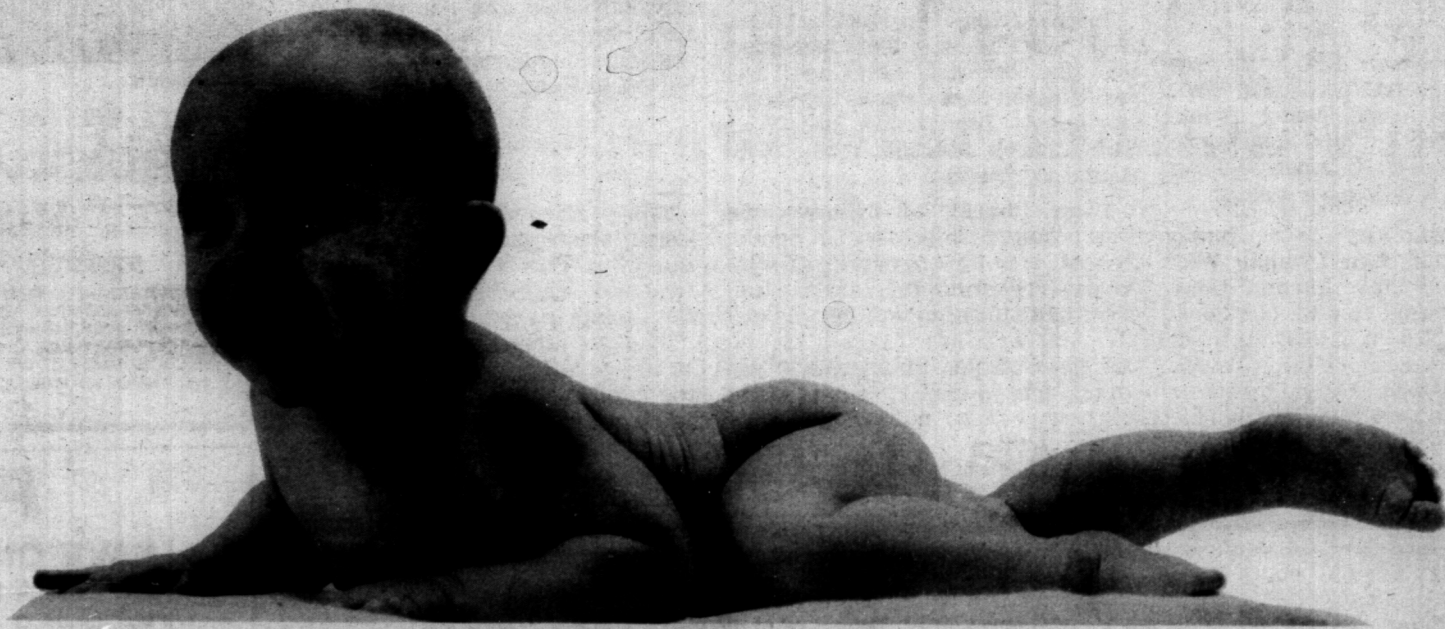
Perhaps there is no room for a reduction in Mississippi causes in this proposed budget. What would the effect of a 1/2% increase in SBC causes be? The total budget would increase by \$173,000, again less than 1%. Either of these approaches involves a small sacrifice for the MBC but will keep in effect a plan that will mean great dividends for the cause of missions. We all understand that a one year increase to 43% for SBC causes would be next to impossible. That is why this wise plan of small incremental increases was adopted. Let us not abandon it at the first hint of trouble. Is our commitment to missions for good times only?

The purpose of Cooperative Program giving is to see souls won to Jesus Christ. That purpose is primarily accomplished by the local church and by our mission agencies. The MBCB serves the churches well but primarily is a link between the local church and the mission field. Even though we have nearly 2000 local churches in Mississippi we keep the lion's share of our mission money in the state. The work of the MBCB deserves our support but not our first priority.

Missions must remain first in our heart as it is in the heart of Christ. Let us put our treasures where our heart is and amend this budget to reflect the 1984 commitment of a 1/2% increase annually to SBC mission causes.

Joe Strahan
State Board Member
Perry County

It's brand spanking new.



Announcing The Birthplace at Baptist.

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William Carey is ready for homecoming weekend

The honoring of U.S. Congressman Mike Parker as Outstanding Alumnus of the Year will be one highlight of William Carey College homecoming weekend, Oct. 31-Nov. 2.

A student banquet with Carey alumnus and Christian comedian Al Fike as featured entertainer will kick off the homecoming festivities.

Friday's activities begin with a golf scramble at the new Timberton golf course, followed by an Old Timers' baseball game at Morgan Field and an outdoor red beans and rice supper. A dinner for all church-related vocations alumni is scheduled for 6:30 p.m. at Temple Church, and a Class of 1951 reunion is set for 7 p.m.

A homecoming baseball classic takes place on Friday and Saturday nights, featuring the Carey crusaders and guests Missouri Baptist College, Baptist Christian College, and Arkansas Baptist College.

Saturday's activities include reunions of classes from 1961, 1966, 1971, and 1981, as well as Mississippi Woman's College. Breakfast meetings for business and education alumni will include seminars concerning "Marketing Yourself in the Nineties" and "Excellence in Education," respectively. Nursing alumni and science/medical alumni will also

meet for Saturday morning breakfast fellowships. Alumni of the Winters School of Music will meet at a morning reception in the Lucile Parker Gallery.

Another highlight will be the reunion of athletic teams which began the intercollegiate program of William Carey College. Former athletic director and coach, Les DeVall, along with football, basketball, baseball, and track team members from 1954-1956 will present a program, "Saturday Morning Live," at 11:15 a.m. in Thomas Fine Arts Center. The public is invited.

The Annual Awards Luncheon will honor Coach DeVall and athletes from 1954-1956, as well as the Outstanding Alumnus of the Year, U.S. Congressman Mike Parker of Mississippi's 4th District. A reception at the president's home will follow the luncheon. Afternoon activities will include Old Timers' basketball games, featuring former Crusaders at 3 p.m. and Lady Saders at 4 p.m. The Homecoming Queen and Court will be presented at half-time of the 8 p.m. basketball game.

For more information about Homecoming 1991, contact the Alumni Office at William Carey College in Hattiesburg at 582-6107.

Revival dates

East Moss Point (Jackson): Oct. 27-30; Ernest Sadler, director, Jackson Association, evangelist; Bob Chichester, First Church, Moss Point, music; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Harold Anderson, pastor.

Midway, Jackson: Oct. 27-30; Sunday, 10:15 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; John Brock, pastor, Ackerman, evangelist; Tom Larrimore, minister of music, Hillcrest, Jackson, music; David Wilkinson, pastor.

First, Moss: Oct. 27-31; Danny Bryant, pastor, Weir Church, Weir, evangelist; Frank Aaron, Moss, music; services, 11 a.m., lunch at church, and 1:30 p.m. service; services each evening, 7 p.m.; Carlis Braswell, pastor.

Zama, Kosciusko: Oct. 27-30; David L. Griffin, pastor, Zama Church, evangelist; Lamar Pettit, Zama Church, music; Sunday, 6:30 p.m.; Mon.-Wed., 7 p.m.

Juniper Grove (Pearl River): Oct. 27-30; Roe Collins, student and director of students relations and recruiting at New Orleans Seminary, evangelist; Daniel and Julia Lee, First Church, Sumrall, music; Phil Hanberry, pastor.

First Church of Runnelstown, Petal: homecoming, Oct. 27, Sunday School, 9:45 a.m., worship, 11 a.m., followed by dinner in fellowship hall, noon, and afternoon services; revival, Oct. 27-Nov. 1; Harold Ishee, evangelist; Danny Shows, music; services, 7 p.m.; Henry Freeman, pastor.

Convention parking will be limited

Parking will be extremely limited around First Church during the convention. The FBC has expanded its parking facilities, but they will not accommodate the total convention. Messengers are encouraged to park at the fairgrounds. They should park behind the "super slide" at the fairground entrance on Jefferson Street. Shuttle vans will be available for rides to and from First Church for the Pastors' Conference on Monday and for all convention sessions.

Those attending the convention are cautioned against overparking on meters and illegal parking. Parking tickets cannot be forgiven and improperly parked cars may be towed in severe cases.

New Sardis (Smith) will celebrate centennial

A centennial celebration will be held at New Sardis Church, Oct. 27 in Smith County.

The church was organized Oct. 25, 1891, by Prier Anderson and S. Mayfield, as a small congregation of seven members. It has a long history of ministry to the Baptists of Smith County. Later, around 1892, it became a member of Smith County Baptist Association.

The church has been served by a number of pastors over its 100-year history. Many of the early pastors were supply preachers who served as needed.

New Sardis has had two buildings. Around 1892, the first building was constructed. A new building was dedicated on Nov. 26, 1972.

For the centennial celebration, the regular morning services will be Sunday School 10 a.m.; worship 10:45 a.m.; lunch in fellowship hall; evening services following.

Donald Henderson is pastor.

1806 — Ebenezer Church in Amite County was organized with 11 charter members. This is the only one of the first six churches organized in Mississippi in existence today. In 1967 it had 132 members, with property valued at \$13,500. M. E. Causey was the minister.

Preschool care to be available at convention

Preschool care will be available for children, ages birth through five, at First Church, Jackson, during the Pastors' Conference and the Mississippi Baptist Convention, Nov. 11-13.

The preschool departments are located on the street level off North State Street.

The following are procedures to be followed:

1. Register, giving name of the child or children, the parent, and the church.

2. Pick up a security card for each child.

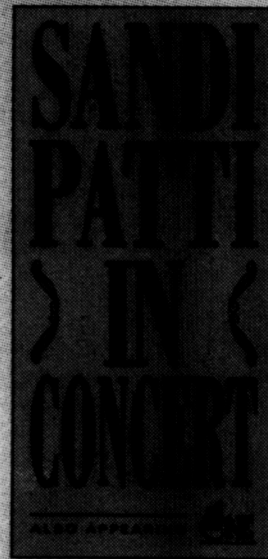
3. Be sure all belongings are labeled.

4. For infants, leave a time schedule for feeding.

5. Leave the children no earlier than 20 minutes before the beginning of a session and pick them up no later than 15 minutes after the close of the session.

Children may be left through noon on Tuesday if parents provide sack lunch.

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Senior Adult Corner



The senior adults (Golden Moments Club) of Hillcrest Church in New Albany, Dean Timbes, pastor, presented a program, "The Trials of Senior Adults," for the county associational meeting for senior adults held in April at Wallerville Church. They were invited to ten different churches to enact their skit. The theme for the year was "Seniors Reaching Seniors." Through this program they were able to reach about

600 senior adults. Pictured, front row, left to right, are Zena Goodman, Gladys Davis, Bill Armstrong, Katie Herod, Helen Pennebaker, Cleo Ivy; second row, Pete Story, Etiole Coutoumanos, Bobbie Rakescraw, Enoch Purvis, Wordia Sanford, Loyce Purvis, Virginia Hall, Myrtle Nance, Flora Coughran, Beatrice Henry, and Rudell Butler.

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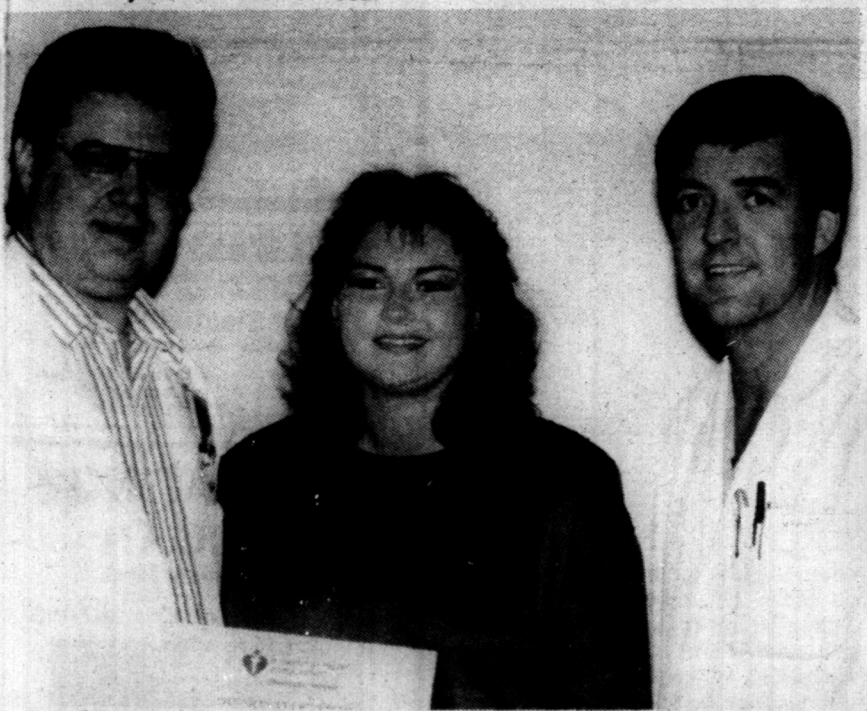
Names in the news



Ethel Church, Attala Association, recently awarded six perfect attendance pins, five of which went to members of the same family. Recipients pictured, left to right, are: front row, Kellie and Jamie Rone, five year pins; second row, Ginger Rone, 11 year pin, Charlene Rone, five year pin, Beth Bell, one year pin; third row, Ralph Rone Jr., two year pin, and Bill Purvis, Sunday School director. Paul Roaten is pastor.



The members of Calvary Church, Pricedale, Pike Association, staged a "Pastor's Appreciation Supper" and birthday party on Sept. 25, for their pastor **Harold Gartman**. Sept. 26 was his 52nd birthday. Gartman was presented a birthday cake and a "money tree" covered with green leaves. A special gift of a "T" shirt with a picture of the church was also given. Mr. and Mrs. Harold (Ann) Gartman will be at Calvary Church five years in March of 1992.



Gene Rester, left, chief radiological technologist in the Heart Catheterization Lab at Mississippi Baptist Medical Center, recently received the Heart Saver Award from the American Heart Association, Mississippi affiliate. Penny Thorn, center, CPR coordinator for the AHA affiliate, and Bryan Barksdale, right, MBMC cardiologist and president of the organization, presented the award to Rester. Rester, who is currently trained in CPR according to AHA standards, provided CPR in a neighborhood setting and correctly followed the procedures designated by AHA.

Hilda M. Morgan of Bethel Church, Liberty, wife of Robert L. Morgan, has read her Bible each day for 44 years. She also has a perfect attendance in Sunday School for three years.

Shirley Massey was honored by the annual session of the Jackson County Association for 25 years of service as secretary and office manager. She received a plaque, a standing ovation, and a monetary gift. She has served with Zeno Wells, Allen Webb, Roger Dorsett, and Earnest Sadler, directors of missions.

Howard W. Lott was ordained as deacon on Sunday, Oct. 6, at Rawls Springs Church, Hattiesburg. Mike Aultman is pastor.



Lott

The Mississippi College Department of Music will present Giovanni DeChiaro, guest classical guitarist, in recital on Nov. 5, at 8:15 p.m. in Aven Auditorium on campus. The public is invited and there is no admission charge.

Missionaries stay as Haiti braces for embargo

By Mary E. Speidel

PORT-AU-PRINCE, Haiti (BP) — Southern Baptist workers plan to stay in Haiti as the island nation braces for shortages expected from international sanctions.

The Organization of American States has called for economic sanctions against Haiti to protest the Sept. 30 coup that ousted Haitian resident Jean-Bertrand Aristide. Aristide, now in exile in Venezuela, was inaugurated as Haiti's first freely elected president Feb. 7. The Haitian parliament installed Supreme Court Justice Joseph Nerette as interim president Oct. 8 following the takeover by a military junta.

Officials predicted Haiti had only about two weeks of fuel left in mid-October because of the cutoff of foreign oil supplies, according to news reports.

Meanwhile, the U.S. State Department urged American citizens Oct. 10 to leave Haiti and authorized voluntary departure of non-essential embassy workers and their families. About 8,000 U.S. citizens live in Haiti, considered the poorest country in the Western Hemisphere.

The unrest resulted in the burning of the headquarters of the Baptist Convention of Haiti in Cap-Haitien Sept. 30. Both American and Southern Baptist missionaries relate to the convention.

Eight American Baptist missionaries and volunteers, along with a number of family members, remain in place at the Good Samaritan Hospital in Limbe, according to American Baptist news reports.

Speidel writes for FMB.

1798 — The Spanish surrendered the Mississippi Territory to the United States in March 1798. Bailey Chaney, a Baptist minister, was present on the occasion and at the request of those celebrating the transfer of authority preached a sermon — the first sermon after Mississippi became a part of the Union.

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Warren says various types of churches needed

By Pat Cole

LOUISVILLE, Ky. (BP) — Congregations of varying styles and differing strengths are needed to reach the unchurched in America, said the pastor of one of Southern Baptists' fastest growing churches.

"It takes all kinds of churches to reach all kinds of people," said Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif. "That is the value of our (Southern Baptist) convention."

"We've got nearly 40,000 churches and missions. I can take you into 15 different ones all over the country and they would be as different as night and day."

Warren, whose 11-year-old congregation averages from 4,000 to 5,000 in attendance each Sunday, addressed the ninth Congress on Evangelism at Southern Seminary in Louisville, Ky.

"You need real formal churches and you need real informal churches," said Warren. "You need big churches and you need little churches. You need urban churches and you need rural churches. You need them all to reach everybody."

Churches must find innovative

evangelistic methods but not change the message of the gospel, Warren said. "As we move into the 1990s, you have to ask not did it work but does it work now?" stressed Warren.

"I'll never change the message; never change the gospel, but I'll change the methods in a minute if it'll just help me reach one person quicker."

Skilled pastoral leadership is essential for church growth, said Warren. Leadership that is dedicated but unskilled usually is not successful, he said. "It's skill that brings success. You have to use the appropriate tools for your cultural context and your particular area."

The strength of a church is best measured by its "sending capacity" rather than the number of people who attend on Sunday, said Warren.

"You don't judge the strength of an army by how many people sit in mess halls," he said, noting Saddleback has started 16 other churches and has a goal of sending out 2,000 missionaries by the year 2000.

Cole writes for public relations at Southern Seminary.

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Jackson, Mississippi 39205-0530

What people sing may shape theology more than sermons

By Mark Wingfield

LOUISVILLE, Ky. (BP) — Don't tell the pastor, but musicians believe Christians learn more theology from what they sing than from the sermons they hear. Don't laugh, Sunday School teacher. Your students likely retain more from hymns than from Sunday School lessons as well.

"It has been said people get their theology more from the hymns they sing than from the sermons they hear or the Sunday School lessons they study," said Hugh McElrath, professor of church music at Southern Seminary in Louisville, Ky. "What we take on our lips is very important. We Baptists say we don't have creeds, but we sing our creeds. Our hymns are our statements of belief. Next to the Bible, our hymnals have been our most formative resource," he said. "I don't think there's any doubt about that."

Wes Forbis, editor of the 1991 edition of The Baptist Hymnal, said hymns

taught him theology as a child. "That's where I learned about the Trinity. That's where I learned about Isaiah 6: 'Holy, Holy, Holy.'"

"Baptists have been a people of the book, and it was my deep intention that we have a hymn book for people of the book," he said.

Hymns should help participants incorporate worship acknowledge both vertical and horizontal relationships, Cordell added. The vertical is praise to God expressed by hymns such as "Holy, Holy, Holy," he said, while the horizontal represents fellowship between believers through hymns such as "What a Fellowship."

Music reveals what's inside a person's mind, McElrath concluded.

"To take note of what we choose to sing is to learn a great deal about what we believe."

Wingfield is news director of WESTERN RECORDER, Kentucky.

Staff changes

Mt. Creek Church, Florence, has recently called Robert E. Walker as pastor. A native of Memphis, he received his education at Union University, Blue Mountain College, University of Mississippi, and New Orleans Seminary. His previous place of service for the past five years was Northside Church, Vicksburg.

Raymond Road Church, Jackson, has called Tony Moore as minister of music, effective June 24. A native of Coffeeville, he received a degree in music and is presently working on a masters' degree at Mississippi College. Dan Watts is pastor.



Moore

Wildwood Church, Laurel, has called John Cockrell as pastor, effective Sept. 29. A native of Magee, he received his education at Mississippi College and Southwestern Seminary. His previous place of service was Southern Hills Church, Jackson.

Airport Church, Grenada, has called Larry Livingston as pastor, effective Sept. 1. He is a native of Oxberry. His previous place of service was Bethel Church, Sunflower Association.

Hebron Church, Grenada, has called Keith Powell as pastor, effective Oct. 13. A native of Grenada, he attends Mississippi College. His previous place of service was Liberty Church, Carrollton.

Meadowview Church, Starkville, has called Melvin Mordecai as pastor, effective Oct. 20. A native of Reform, Ala., he received degrees at Brewer State Junior College, University of Alabama, and University of North Alabama. His previous place of service was Westside Church, Tusculum, Ala.

Larry Edwards, pastor of Mount Olive, Coila, has been called on mission field to Gardiner Baptist Mission, Gardiner, Montana, located at north entrance of Yellowstone National Park. He and his family plan to leave on or about Dec. 19.

Homecomings

Mt. Zion, Florence (Rankin): Oct. 27; John Patterson, Pearl, guest speaker; dinner on grounds, noon; 1 p.m. singing; note burning in afternoon service; Tommy R. Bufkin, pastor.

Cranfield, Roxie (Adams-Union): Oct. 27; services, 9:45 a.m. and 11 a.m.; James Brooks, Houston, Texas, guest speaker; covered dish in fellowship hall, noon; singing, 1:15 p.m.; Larry Cotten, Meadville, guest music director; Rusty Bowlin, pastor.

Good Hope, Lena (Leake): Oct. 27; Sunday School, 10 a.m.; worship, 11 a.m.; Lamar Williams, Union South Church, Seminary, former pastor, guest speaker; dinner in fellowship hall, noon; Brent Causey, pastor.

Liberty, Newton: Oct. 27; dinner following morning service; Larry Haggard, pastor, Pleasant Ridge, Sturgis, speaker; Jim Matthews, the Singing Surgeon, Meridian, singing; J. B. Costilow, pastor.

First, Kosciusko: Oct. 27; 40th anniversary of sanctuary and educational building and 10th anniversary of family life center; Brotherhood Breakfast, 7:30 a.m.; Sunday School, 9:45 a.m.; worship, 11 a.m.; dinner on grounds, noon; Discipleship Training, 5:45 p.m.; worship, 7 p.m.; Barry Corbett, pastor.

Thompson, Smithdale: Oct. 27; 84th anniversary; Sunday School, 10 a.m.; worship, 11 a.m.; Don Hamilton, guest speaker; dinner on the grounds; service, 1:30 p.m.; Jim Law, pastor.

Glendale, Leland: Oct. 27; services, 11 a.m.; Clyde Pullen, Jackson, guest speaker; covered dish in fellowship hall, noon; singing, 1 p.m.; River City Trio, Greenville, guest singers; celebrating 25 years at location; Donald I. Pouns, pastor.

Swiftwater, Greenville: Oct. 27-Nov. 1; Jeff Gilder, Anguilla, evangelist; Gene Greene, Lake Village, Ark., music; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., noon and 7 p.m.; Gene Foshee, pastor.

Just for the Record



Bill Causey (right), executive director-treasurer of the Mississippi Baptist Convention Board, offers some advice to several of the students attending the church related vocations annual banquet held at Mississippi College. Causey was the featured speaker for the occasion. From the left are Scott Cappleman, Jackson; Christy Dabbs, Quitman; Kelly Matthews, Florence; and Robert Toney, Gloster.



The youth of Woodville Church, Woodville, recently participated in "Lock-In at the Lake — A Youth Retreat." The retreat included Bible studies, prayer, and personal quiet times.



First Church, Durant, held groundbreaking on Sept. 15 for the construction of a 7,560 square foot building to be used for office, education, and fellowship. The new building will provide space for six Sunday School rooms for ages 50 and up, an assembly area, pastor's office, secretary's office, minister of music, media library, a parlor, fully equipped kitchen, and a fellowship area to accommodate up to 200 people. The congregation has entered into the "Together We Build" campaign, with James Handle, consultant with the State Convention Board. Pictured are members of the building committee, left to right, Lou L. Ferguson; Helen Smith; Ralph Ellington; R. E. Irby Jr.; Jerry Bishop, pastor; Forise Minon, contractor; and Doug Self, chairman of building committee.



A bike-a-thon was held by the Crusaders of First Church, Maben, on Saturday, Sept. 21. The 10 boys rode laps around the Maben football field and raised \$934.00, which went to both State Missions and the SBC World Hunger and Relief Fund.

First Church, Wiggins, will observe a triple celebration on Sunday, Oct. 27, with a ground breaking ceremony for the new \$650,000 addition to the educational complex; commemoration of the 95th anniversary of the church; and "Glad to Know You" Day in Sunday School. The theme, "Looking Back to Our Beginning, Looking Forward to Our Future," will be emphasized at the 11 a.m. service through special music and drama, under the direction of Suellen Morrison, minister of music. Burn Page, pastor, will bring the message. Jeff Ingram is minister of education, and Brax Batson is chairman of the building committee.

Pearson Church, Pearl, will have its annual fall festival on Oct. 26, starting at 8 a.m. with donuts and coffee. Breakfast and lunch may be purchased. "Our fall festival is not to make money but to serve as a community service and a fellowship day," says Connie Seane, a member of Pearson Church.

Van Winkle Church, Jackson, will have a note burning ceremony on its Family Life Center named in honor of Herman A. Milner, former pastor. The celebration will be held Sunday, Oct. 27, at the 11 a.m. service.

Byram Church, Jackson, will have dedication day on Sunday, Oct. 27, at the 11 a.m. service for its new steeple and other items remodeled. James D. Whittington is pastor.

Brewer Church, Perry County, is sponsoring a "Fall Family Fair," Saturday, Oct. 26 from 2-5 p.m. at the church. For more information contact Michael R. McLendon at 788-6682.

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Salvation: know the complete truth

By Kiely D. Young
Acts 18:24-19:6

A Baptist minister and a fellow minister of another denomination were chatting one day and the fellow minister remarked, "Some of you Baptists are so conservative that you think only Baptists are going to make it to heaven." The Baptist minister responded, "Some of us believe that not all of the Baptists will make it." Though some might find this a bit amusing, there may be more truth than we might like to believe. Regardless of denominational preference, the whole gospel message must be presented for salvation to be experienced.

Paul encountered such a group of disciples at Ephesus. They had received a partial truth and taught it fervently. It was not as though they had received a selective truth, they simply had not received the whole truth.

The problem encountered (Acts 18:25, 19:2). Priscilla and Aquila encountered Apollos and discovered that he "taught diligently the things of the Lord, knowing only the baptism of John."



Young

UNIFORM

Apollos had the zeal to teach and the boldness to take the message anywhere, but he stopped with the teaching of John the Baptist. There is no mention of Calvary, the resurrection of Christ, the coming of the Holy Spirit at Pentecost, or the return of our Lord.

Paul encountered twelve disciples at Ephesus in the same situation. When he asked if they had received the Holy Spirit, they responded that they had not heard of the Holy Spirit. They further indicated they were only familiar with the teaching of John the Baptist concerning Jesus.

The modern tragedy related to this tells us that many people believe in Jesus as a great teacher, one who exhibited great compassion. They believe in his teachings of morality and ethics, but they do not know him as Redeemer and Lord.

The problem exposed (Acts 18:26, 19:4).

When Priscilla and Aquila heard Apollos teaching in the synagogue, they went to him privately and presented to him the whole truth about Jesus: "They expounded unto him the Way of God more perfectly."

As Paul heard from the disciples in Ephesus

that they knew only the baptism of John, he told them that John baptized with respect to repentance, but they should believe on him who came after John, that is Christ Jesus.

It is important to note that neither Priscilla, Aquila, nor Paul condemned the teachings or beliefs of the disciples. It was not what they believed was incorrect, it simply was incomplete. The disciples in Ephesus needed to know the whole truth about Jesus.

There are times for confrontation, and there are times for compassion and correction. We need sensitivity for both. We can easily "damage the fruit" if we are not gentle in dealing with people.

The problem eliminated (Acts 18:27-28, 19:5-6).

Apollos was quick to receive the complete truth about Jesus and just as quick to proclaim that truth, giving evidence of a change in his heart. "... He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ" (v. 28).

Similar results were evidenced when Paul spoke to the twelve disciples: "When they heard this, they were baptized in the name of the Lord Jesus." In both instances, when they heard the complete truth, they immediately accepted Christ.

It is significant to note the importance of the presentation of the whole gospel for a life changing response. We must be faithful to present Jesus Christ as God's only Son, born in the flesh completely man and completely God, given to man in love. He willingly died for our sins, was raised from the dead by the power of God, and will come again to take his Church to reign with him eternally. He further sent the Holy Spirit to indwell and empower the Church in victory until he returns.

When the disciples believed on Jesus, they were baptized. Then Paul laid his hands on them, they were filled with the Holy Spirit and began to speak in tongues. They were speaking in the language of the people in Ephesus. There is no evidence that they were speaking in ecstatic language. This experience of Paul with the disciples of Ephesus is not ground for seeking a baptism of the Holy Spirit or the gift of tongues as evidence of salvation. This experience follows consistence with the New Testament doctrine of salvation. They heard the complete gospel message. They accepted Jesus as Savior. They received the gift of salvation and the indwelling presence of the Holy Spirit. Then they were baptized. Amen and Amen, let us follow the same pattern.

Young is pastor, First, Greenville.

Rescue the perishing — seek out the lost

By Don Dobson
Acts 8:26-40

Our church recently dedicated beautiful new choir robes and The Baptist Hymnal to the work of Christ. It was a tremendous worship experience. The new hymnal will add much to the morning worship hour. It is filled with some good traditional Baptist songs, as well as some new pieces that speak of the wonderful glory of God. One of the older hymns is a favorite of mine. It was written by none other than remarkable Fannie Crosby. The hymn is "Rescue the Perishing."



Dobson

This song reminds us all that we are to find those that are dying spiritually, and share with them a secure hope found in knowing Christ as Savior.

The Sunday School lesson for this week also

LIFE AND WORK

reminds us to find the lost and help them to understand God's Word.

The text is Acts 8:26-40. It is the story of Philip, and his encounter with an Ethiopian eunuch.

We all remember Philip. He is not to be confused with the apostle mentioned in Mark 3:18, Matthew 10:3, or Luke 6:14. The Philip being discussed today is the one often referred to as the evangelist. He was one of the first Greek speaking Christians set apart by the disciples. Tradition says that he later became the Bishop of Tralles.

Well, now that we know a bit about Philip, let's look at the tremendously important event in his life. The encounter with the eunuch. At this point, we could get bogged down on definitions of eunuchs. We could wonder why he was where he was. To be sure, these are important.

However, it is always better to know what happened between "Jerusalem and Jericho," than how far it is between them. So, we will now see the life changing lessons of this text.

I. God will lead us to the lost (vv. 26, 29).

Persecution had pushed Philip out of Jerusalem. The Holy Spirit led him to the desert. It was here that he met the official of the treasury of Candace, Queen of Ethiopia, the eunuch.

Philip was open to God's leadership. Meeting the eunuch was more than just a happenstance confrontation. It was divinely directed. As you and I open our lives to the Holy Spirit's power, God will direct us to those who need to know.

II. The lost have a lack of understanding (vv. 27, 28, 30, 31).

The eunuch was no doubt an educated man. He held a high position. He was reading from the book of Isaiah. However, his problem was not from a lack of education, rather, it was a lack of understanding. So it is with many of our "lost" friends. They simply do not understand

at all points. Indeed, the "language of Zion" may not be a part of their background.

III. We who know, should go (vv. 34, 35).

Philip understood the passage of Isaiah. The Bible says that he instructed the eunuch concerning the good news of Jesus. He shared from his personal relationship with Christ. Can we do less? We know. We understand. We should go and tell the good news.

IV. A positive response is possible (vv. 36-38).

We should never assume that an individual is not a prospect for our Lord's Kingdom. We should always assume that they need to hear the sure promise of Christ.

Fannie Crosby included these words in her hymn:

"Plead with them earnestly,
Plead with them gently,
He will forgive them
if they only believe."

May we plead the case in such a way that all might understand.

Dobson is pastor, Collins Church, Collins.

Paul gives counsel for marriage problems

By Randy W. Turner
1 Corinthians 7

The Bible has much to say concerning God's plan for marriage and the home. This, perhaps, is one of the most misunderstood chapters in 1 Corinthians. It is certainly an important one because it deals with problems of great significance. As we study this chapter we should keep in mind that Corinth was noted for its immorality and lack of standards for the home and that Paul was dealing with local problems that we may not face in the same way today. "I say therefore to the unmarried



Turner

and widows..." 1 Corinthians 7:8. Paul is here giving counsel to those without mates and he begins by saying that a person should not think he is unspiritual because he is single or especially spiritual because he is married. Celibacy is honorable but so is marriage (see Hebrews 13:4).

In verse 7 he says that God gives different gifts to people when it comes to the marriage relationship and this is parallel to our Lord's teaching in Matthew 19:10-12. Keep in mind that the Greeks looked down upon the body and were prone to separate body and soul in a manner not taught in the Bible. Paul states that God had given him the ability to live without marriage, but he does not say that celibacy is more spiritual than marriage. In fact, some would

BIBLE BOOK

say Paul must have, at some point, been married himself; otherwise, he could not have been a member of the Jewish Sanhedrin. He may have been a widower.

Paul treats marriage in this chapter as a privilege, a blessing from God that can enrich the lives of both partners. The ideal is for Christians to marry other Christians. (Note verse 39 and see 2 Corinthians 6:14-18). Some, however, were saved after they had married. What should they do? Should they leave their husbands? Should they refuse the marriage bed to unsaved men or women? What if the unsaved mate wants to leave home? Paul's counsel is clear. Stay where you are and use every opportunity to try to win the mate to Christ. As for the children, they are not "unclean" (illegitimate), as would be the case if an Old Testament Jew married a Gentile and their children were not accepted in the covenant. If a non-Christian mate refuses to continue the home, then the believer can do nothing but let him depart. Keep in mind that Paul is not commanding separation. He is permitting it in certain cases. The ideal is for the Christian to patiently bear the burdens and seek to win the mate to Christ.

Keep in mind that in those days the parents arranged the marriages. It is somewhat different today. Paul presents several facts for these parents to consider. He reminds them that this is a time of great distress in verses 25

through 31. Marriage is such a serious matter and Christians were about to go through such difficult times that Paul thought they should consider such. These testings should not lead a man to get a divorce or frighten a man out of marriage (v. 27), but due consideration must be made for the situation at hand.

Marriage brings great responsibility as is noted in verses 32-35. Each case is individual (36-38). It is next to impossible to lay down rules that fit each case when it comes to marriage. He warns them that they had better be convinced in their own hearts. Do not be in a hurry, for marriage is for life, Paul warned (39-40). A marriage cannot be broken because of some whim or fancy, for only death severs the bonds (of course, Christ taught that sexual sins gave the right for divorce). Too many people have the idea that if the marriage doesn't work out, divorce is a viable alternative. Not so, says Paul. When you marry be sure it is in the Lord.

That is, be sure you marry a Christian and that your mate is one God has chosen for you.

Chapter 7 includes a verse that leaps off the page at me. It is verse 19: "Circumcision is nothing and uncircumcision is nothing but the keeping of the commandments of God is what matters." That passage is a diamond buried in the mountains of great truth. Paul has entered into a discussion of problems that could be debated on and on. In connection with his discussion, he mentions the thing that really matters is keeping the law of God. This is seen in the matters of circumcision, marriage, divorce, and all phases of life. I am convinced that it is not near as difficult to find out God's will in these matters as it is to be willing to do God's will in these matters. Look into the Word of God and you will find God's plan clearly revealed but the individual must decide if he will follow God's plan.

Turner is pastor, Parkway Church, Natchez.

AFA ASKS ONE MILLION HOUSEHOLDS TO JOIN KMART BOYCOTT:
TUPELO, MS — American Family Association has mailed "Boycott Packets" to 1,000,000 households asking that they boycott Kmart. AFA said that Kmart is one of the leading retailers of pornography in America. AFA timed the mailing to coincide with the Christmas season, traditionally the largest selling time of the year for Kmart. "When doing their Christmas shopping, consumers need to remember that Kmart has arrogantly refused to get out of the pornography business," said Donald E. Wildmon, AFA president. Kmart sells its pornography in its Waldenbooks subsidiary.

CHILDREN'S PAGE

Thai music might sound twangy to you!

By Maxine Stewart

Thai music is different from music of other countries. It sounds strange and twangy to the foreigner's ear, but it is much loved by the Thai people.

There are no half-notes or half-tones (no sharps nor flats) in Thai music. Several Thai Christians have written Christian lyrics and set them to old Thai folk tunes. The Christians much prefer the Thai "country hymns" to Western tunes.

Baptist missionaries feel that the use of indigenous music gives a Thai "atmosphere" to the worship service and helps the non-Christian, as well as the new Christian, understand better that Christianity is not a "foreigner's religion."

There is no music in Buddhism. Singing songs of praise, worship, and adoration is entirely new to the Thai people in a religious or worship

service.

One of the pastors in Bangkok said he became a Christian because he stopped in a building one day to listen to the music he heard coming from a Christian worship service. Music, including Thai music, does speak to the heart.

Another unusual form of ancient folk music, which is still in popular demand today, is the MOHLAM, a type of music which comes from the northeast. Pikhun and Khampin Tangsee, two brothers at Fellowship Baptist Church, were MOHLAM performers when they became Christians. Upon becoming Christians they dedicated this talent to God. One sings while the others play a 16-reed instrument called the KHAEN.

Mrs. Stewart is a missionary in Thailand.



The bamboo instruments, the UNKLE-LUANGS, are used mostly for school and entertainments, but can be used for churches. Most churches (usually) do not have enough "musically inclined" members to accommodate the full scale of 13 if sharps and flats are included. This photo was taken when some of the school-age members at Bangkok Baptist Church played them. (Photo by Maxine Stewart)



Pen Pal Club

Hi,

My name is Chelsea McGlothlin. I'm 8 years old. My hobbies are swimming, skating, reading, coloring, talking on the phone. My address is Route 1, Box 133A, Ackerman, Miss., 39735.

Love in Christ,
Chelsea McGlothlin

Please write me.

Hi,

My name is Tiffany Campbell. I'm 8 years old. My address is Route 2, Box 330, Kosciusko, Miss., 39090. My hobbies are swimming, bowling, skating.

Love in Christ,
Tiffany Campbell

Dear Pen Pal Club,

Hi! My name is Lamar Cutts. I'm 14 years old and go to FCA (French Camp Academy). I'm in the 9th grade. So if you're a girl or boy ages 12-17 please write me and we can be pen pals.

Love in Christ,
Lamar Cutts
FCA

French Camp, MS 39745

P.S. Please send me your birthday, phone number, and a picture if you can.

After-school Bible club reaches unchurched children at Diamondhead

By Judy Womack

Diamondhead community of Bay St. Louis is a small town located to the beautiful golf courses and the proximity of the Gulf Coast and New Orleans.

More houses are being built in the community than in any other area of the Gulf Coast. With all the pleasures of recreational activities, what more could a person want or need?

The answer, of course, is "God." The three churches (Southern Baptist, Episcopal, Presbyterian) do their best to reach the pleasure seekers of the community. However, only a small percentage of the Diamondhead inhabitants attend church. The majority have Catholic backgrounds, but are not involved in a local congregation.

When Mrs. Gwin Barnes arrived in Diamondhead two years ago, she was surprised by the number of children who had no relationship with Jesus Christ. She was inspired by the Lord to organize an after-school Bible Club. Notices were sent to the private school, the baseball park, and the public school bus driver.

The administrator of the school bus system agreed to allow the driver to drop off the children at Diamondhead Baptist Church each Thursday afternoon. The first club meeting was in September 1990. During the 1990-91 school year, attendance reached as high as 75. The name chosen was P.O.G.A., an acronym for "Put On God's Armor." The classes are for first through eighth grades.

Fred Womack, pastor of Diamondhead Church, tells Bible stories. Many of the children have never heard of David, Goliath, the Apostle Paul, or even of Jesus. Children of various races attend, including Korean children whose mothers know little English and whose fathers are receiving training at the Space Center.

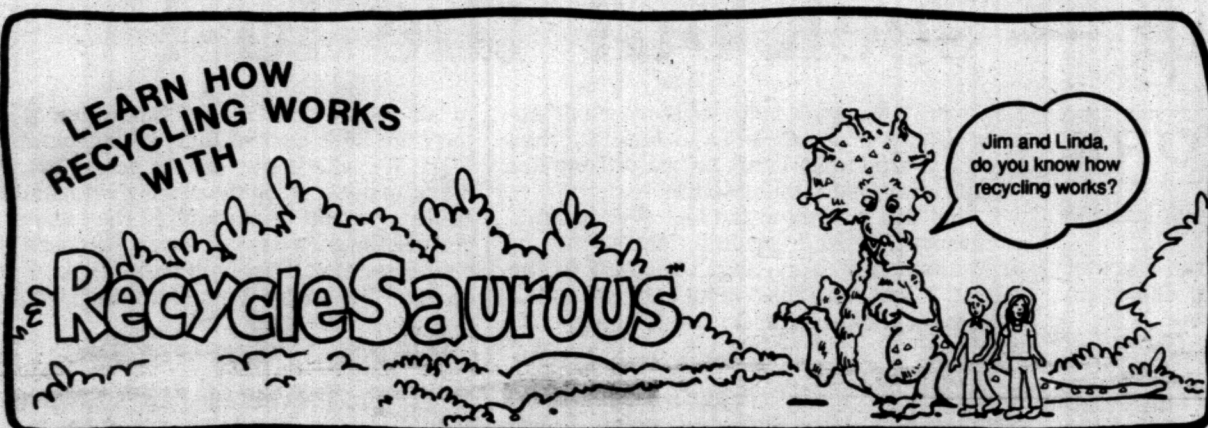
Following a time of music, the children go into their classrooms. After being in a classroom all day, they are not excited about more classroom time, so the teachers and assistants are challenged to make Bi-

ble study interesting. The final minutes of the day are spent in the making of crafts.

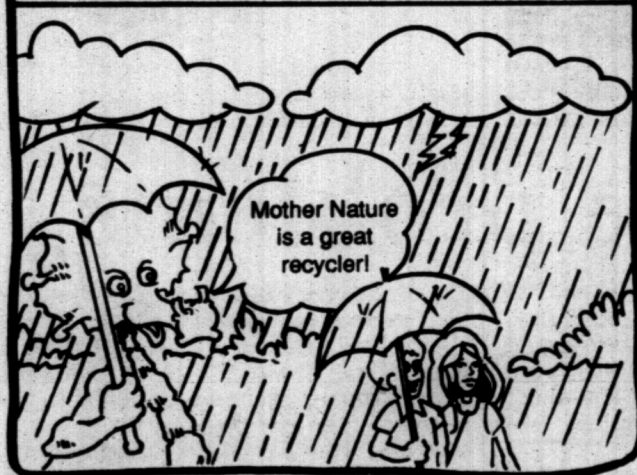
Diamondhead Church had Vacation Bible School in June with 162 enrolled. However, the P.O.G.A. club has been successful in introducing children to a regular schedule of weekly visits to the church. Since their parents are unwilling to have them in Sunday School, the after-school schedule was necessary.

Several children and their families have joined the Diamondhead Church because of their introduction to the Lord through P.O.G.A. The children now think of church as a good place to be; a place where adults are happy to see them; a place to learn about Jesus.

Judy (Mrs. Fred) Womack is church secretary and pastor's wife at Diamondhead Church.



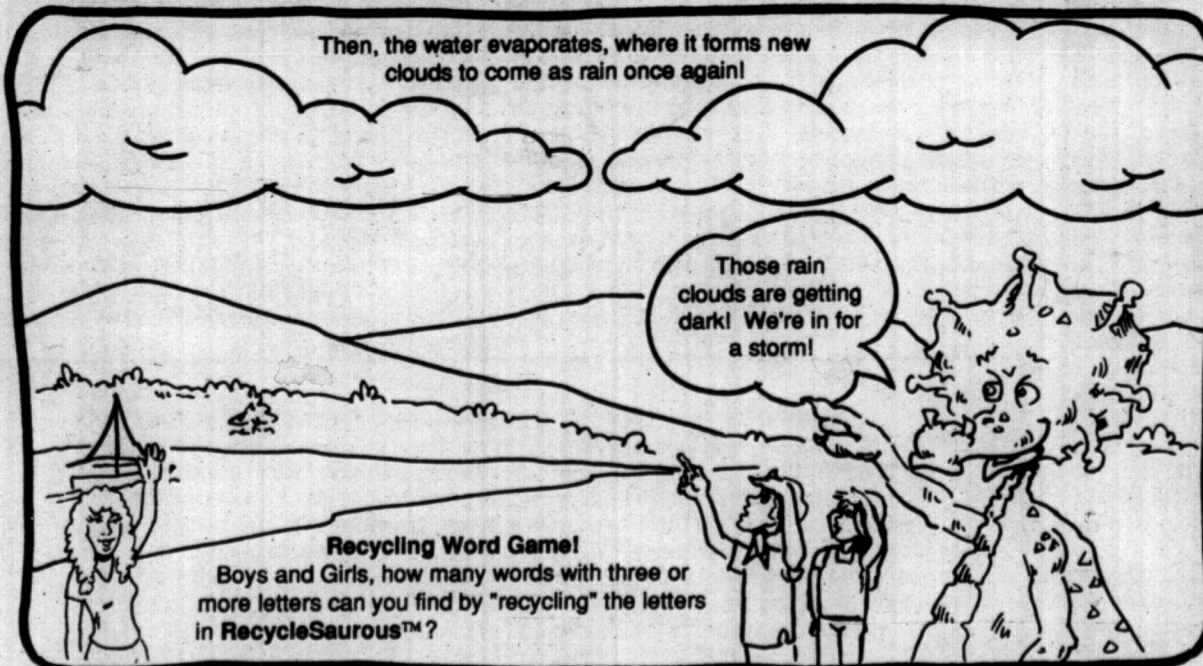
Recycling is simply re-using materials... for example, the way Mother Nature recycles water. First, it rains.



Then, the water collects in streams, rivers, lakes, and the oceans!



Then, the water evaporates, where it forms new clouds to come as rain once again!



Recycling Word Game!
Boys and Girls, how many words with three or more letters can you find by "recycling" the letters in RecycleSaurus™?

Baptist Record

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